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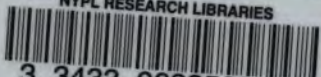
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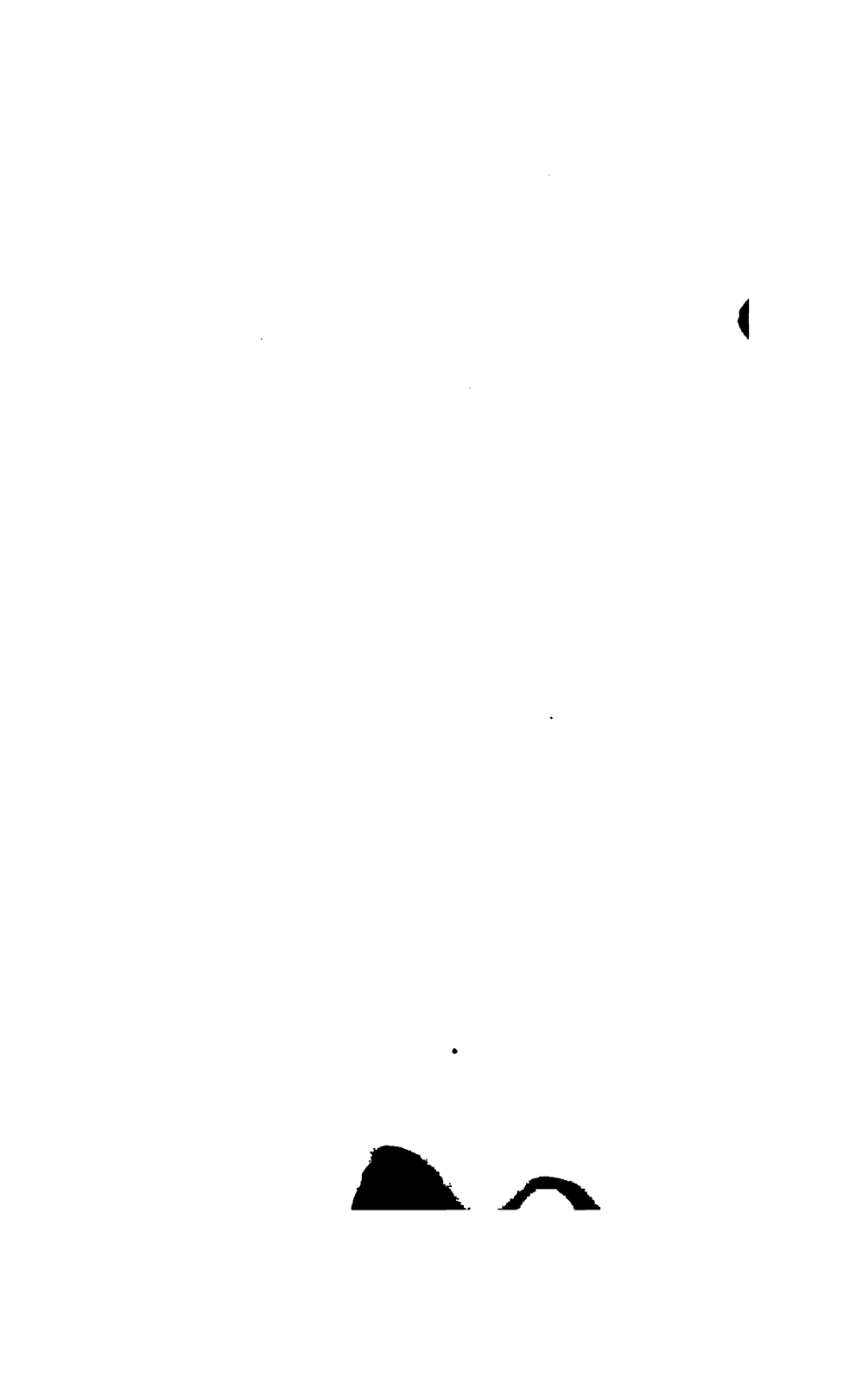
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B Y  
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*Published from the AUTHOR's Manuscript,*

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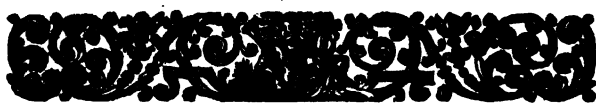
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TO THE  
READER.



THE following Exposition of the CHURCH-CATECHISM was designed by the Author for the Press, and was left entirely compleated by himself, and is now printed exactly from his own Manuscript, without the least Addition, Diminution or Alteration whatsoever.

John Clarke.





A N  
E X P O S I T I O N  
O F T H E  
*Church-Catechism.*



P A R T I.  
*Of the Baptismal Vow.*

Qu.



**W**HAT is your Name?

Answ. **M. or M.**

UPON Occasion of repeating our *Christian Name*, the Catechism begins with reminding us of the Nature of our *Holy Profession*; Which is perpetually signified to us by the very *Name* we bear, the *Name of Christians.*

B

INTO

INTO This Holy Profession we are initiated or admitted by *Baptism* ; And therefore our *Instruction* begins, with an explication of the Nature of That Solemn Covenant, and of the Obligations incumbent upon us from thence.

*BAPTISM*, as it has the nature of a *Sacrament*, will be considered afterwards in the *latter part* of the Catechism. But in This place 'tis considered barely as our *Admittance* or *Entrance* into the Christian Church ; with the *Privileges* to which we are thereby received, and the *Obligations* we thereby take upon ourselves.

THESE *Privileges* are expressed in the *Answer to the following Question*, and the *Obligations* in the *Answer to the Question next following after That*.

**Qu.** Who gave you this Name ?

**Answ.** My God-fathers and God-mothers in my Baptism, wherein I was made a Member of Christ, the  
Child

**Child of God, and an Inheritor of the Kingdom of Heaven.**

IN This Answer is contained an Account of the *Privileges* or *Benefits* to which we are admitted by Baptism. But before I enter upon the explication of *These* particulars, there are *Two* things remarkable in the *Introduction* of this Answer.

1. THE consideration of the *Name* being *Given* at Baptism.

2. THE *Persons* who are here said to give us that Name.

1. CONCERNING the *Name* being *Given* at Baptism, 'tis to be observed that This is *No part* of the *Sacrament* itself, nor *at all* of *Divine* institution, but of *Humane* appointment only. Baptism therefore ought not to be lookt upon as the bare Form or Ceremony of *Giving a Name* : But on the contrary the Ceremony of *giving the Name*, is a mere external Form, annexed without any necessity, and by mere Custom only, to the Solemn

B 2                      dedication

dedication of ourselves unto God in Baptism. And it was prudently designed, for a perpetual Memorial of our Duty, that our *very Name* should remind us of our Holy Profession : And because we received *our Own Name*, at the same time we were baptized into the *Name of our Lord*; that therefore we should never hear *our own Name* mentioned, without being put in mind of our being dedicated to *His*. Thus ought we always to remember, that *Baptism doth represent unto us our Profession*. And the very Mention of a Man's *Christian Name* is a perpetual Reproach to every one, who by his conversation renounces what was solemnly promised for him at his receiving That Title, and who does not answer the *Character* of a *Christian*. Better had it been for all such persons, never to have been baptized at all into the Name of *Christ*; than that, by a Life unsuitable to that worthy Character, they should dishonour both *His* Name and *their Own*. Our *Christian Name* is a perpetual declaration of our being dedicated to the Service of *Christ*;  
And

And 'tis a shameful Negligence and Want of consideration, that makes us generally seem so entirely to have forgot the *Thing*, while the *Word* is continually in our Mouths.

2. THE *Persons* here said to give us our *Name*, are our *Godfathers* and *Godmothers*. The reason and design of which appointment, is ; that *Those* Persons should give the *Name*, who undertake (as far as in *Them* lies) to see the *Signification* of it answered ; that *the same* persons should confer the *Title* of a Christian, who take upon themselves (as far as they shall have opportunity) to verify the *Intention* of it, and (next after the more immediate Care incumbent upon the Parents,) to see that the Person be brought up a Christian *in deed*. For, the Promise made by the Godfathers and Godmothers, is not a Promise *for Themselves*. Nor is it properly a Promise of what *Another person* shall do, (which is a Promise in no man's power to make:) But 'tis only a Promise to *remind* the baptized person of his future *Duty* ; a



Promise to *remind* him *what Obligations* his Baptism lays upon him ; a Promise to *call upon him*, when at years of discretion, to *take upon himself* publickly those Obligations.

ONE of the principal *Objections* against the *Baptizing of Infants*, is ; that *One person* cannot enter into any *Obligation* for *Another*, without his *Own Consent*. Which is very true. But the *Answer* to this *Objection*, is plain : That the *Obligation upon the Infant*, in This case, does not at all *arise from* the Promise of the Sureties, but was an *original* antecedent *Obligation* ; equally such, whether the Sureties had ever made any Promise or no. And the Promise made by the Godfathers and Godmothers is nothing more, than that they will hereafter (as opportunity shall offer or necessity shall require) put the baptized person in mind of That which, without any such Promise, would however equally have been his Duty. As shall more particularly be explained under the *Answer to That Question*, “ *Dost thou not think that*  
“ *thou*

“ *thou art bound to believe and to do, as they have promised for thee?* ” and also in the *latter part* of the Catechism, under the Doctrine of the *Sacraments*.

ALL young persons therefore, as often as they repeat the first Principles of their Religion in the Rehearsal of their Catechism, ought thereby to be put in remembrance, that as the *Name* of a *Christian* is a perpetual obligation upon a person, to *be in reality* what he is *called in words*; so the consideration that This Name was *given him by his Sureties at Baptism*, should constantly remind him *What* those persons were Sureties for; and what *Solemn Obligations* he takes upon himself, if he *professes* himself to be a *Christian*; since, by *That Profession*, he acknowledges that the things which *They* promised for him, *he* is indispensably bound to perform for *himself*. For, not to regard those Obligations, is to renounce his Baptism; and to renounce Baptism, is to renounce all the Privileges of being a *Christian*, both with regard to the Fa-

vour of God in This life, and the Hopes of Salvation in That which is to come.

THIS being *premised* concerning the *Giving of the Name* by the *Godfathers and Godmothers*; there follows in the next place an Account of the *Privileges or Benefits*, to which the person is admitted by Baptism. “ *Wherein I was made,*

1. “ *A Member of Christ :*
2. “ *The Child of God : And*
3. “ *An Inheritor of the Kingdom of  
“ Heaven. ”*

1. To be “ *a Member of Christ,* ” is a figurative expression taken from a *Human Body*, the Members of which are essentially united to the *Head* and to each Other; so that the Life and Vigour, the Warmth and Motion, the Beauty and Comeliness of all the *Members*, depend necessarily on the communication and connexion of them All with the *Head*. The Signification therefore of this Expression, is; that as any *Member* cut off from the  
*Natural*

*Natural Body*, has no Life or Motion ; so a person alienated from *Christ*, has no *Spiritual* Life, no Title to *That Life* which is purchased for us by *Him*. *Life and Immortality* are the *Gift of God* ; not *due* to Mankind by *Nature*, not a *Claim of Right* ; no, not to *Innocent* and *Sinless* Creatures, much less to *Sinners*. For God, by whose mere good pleasure it is that things exist at all, is under no obligation of Justice to continue *Any Creature* in Being, longer than he himself thinks fit. *Life* therefore *itself*, and much more *Eternal Life*, is the *Gift*, the *Free Gift* of God : And This Gift he is pleased to bestow upon men, *in* and *through Christ*. 'Tis of mere Grace and Favour, that God has at all given to Frail Men the Promise of Immortality ; that he has vouchsafed to admit them to the *Covenant* of Repentance, for the remission of Sins : Of which Covenant, *Christ* is the Mediatour and the Minister. He is the *Way*, the *Truth*, and the *Life* ; and by *Him only*, have we Access to the *Father*. Hence the Church of Christ, is in Scripture compared to a *Vine* ; whose Branches,

while

while they are united to the Root, live and bring forth Fruit; but being separated from it, they are fit only to be burned.

1 Pet. iii.  
10, 21.

Hence also 'tis compared to *the Ark, wherein eight persons were saved by Water: The like figure whereunto, even Baptism doth also now save US; not the putting away of the filth of the Flesh, but the Answer of a good conscience towards God.*

Eph. v. 30.

Hence *Christ, is the Head of the Church; and the Church, the mystical Body of Christ. For we are Members of his Body,*

Col. ii. 19.

*of his Flesh, and of his Bones. He is the Head, from which all the Body, by joints and bands having nourishment ministered, and knit together, increaseth with the in-*

Eph. iv. 16.

*crease of God. From him the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectuall Working in the measure of every part, maketh encrease of the Body, unto the edifying of itself in Love.*

Now this great *Privilege* of being *Members of Christ*, is also very significant of our *Duty*. That we are to honour him,

him, as the person whom God has given Eph.i. 22.  
us to be the Head over all things : That we  
are to depend upon him, as the Author of  
our Life towards God ; as the Only Lord  
and Saviour, through whom the kindness Tit.iii.4,6.  
and love of God our Saviour has appeared  
toward Man, and is shed on us abundantly.  
That we are to imitate him, as our Ex-  
ample ; to obey him, as our Master ; to fol-  
low him, as our Guide ; and be in all  
things subject to him, as the several Mem-  
bers of the Body are to the Superiour Pow-  
ers and Faculties of the Soul.

THIS also further to be observed, that as  
all the Members of the Body are subject to  
the Head, so they are also fitly contrived  
to be useful and helpful to Each Other.  
And This likewise does, by a very hand-  
som similitude, represent to us our Duty,  
as being fellow-members of the same Body.  
That we should in all things be helpful  
and beneficial one to another, as brethren,  
and partakers of the same common Salva-  
tion. For as the Body is one, and hath ma- I Cor.xii.  
ny Members ; and all the Members of that <sup>12,</sup>  
one

*one Body, being Many, are One Body; so also is Christ. That therefore we should*  
 ver. 25, 26. *have the same care One for Another: And whether One member suffer, all the members suffer with it; or One member be honoured, all the members rejoice with it.*

Lastly: **THIS** Similitude of our being *Members of the same Body*, is still further significant of our *Duty*. That as, in the  
 ver. 21. *natural Body, the Eye cannot say unto the Hand, I have no need of You; nor again, the Head to the Feet, I have no need of You; neither, on the other side, can the*  
 ver. 15. *meaner parts, can the Foot say, because I am not the Hand, I am not of the Body: So in the Body of Christ, of which we are All members, no man ought to despise his meaner brother, nor envy his greater. The Rich or the Learned, must not despise the Poor or the Ignorant; nor the Poor or Ignorant envy the Rich or the Learned; since God has made them All equally Members of Christ, and designed them to be useful and beneficial to each other.*

2, THE *Second Privilege* to which a person is admitted by Baptism, is; that therein he is made "*The Child of God.*" That is to say: Whereas *by Nature* we are only in general the *Creatures* of the Almighty, and the *Work of his Hands*; and, *by Sin*, were become Objects of his *Wrath and Displeasure*; we are *by Christ* restored, through the Covenant of Repentance, to the Favour of God as of a tender *Father*: And our Nature is raised to some similitude with *His*, who was in a singular manner *The Son of God*, and yet condescended to become our *elder Brother*. *As many as* Joh. i. 12  
*received him, to them gave he power to be-* 13.  
*come The Sons of God, even to them that believe on his Name. Who were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.*

As the *Jews* of old, through the Obedience of their Father *Abraham*, became the *peculiar*, the *elect*, the *chosen people* of *God*; the Standard of *true Religion*, and of the *Worship of the One True God of the Universe*, for a Testimony against all  
the



the idolatrous Nations of the Earth : So *Christians* now, in a more excellent and spiritual manner, of which all the *Jewish* Privileges were but Types and Figures, do, through the interposition of *Christ*, and by their embracing the Terms of his *E-*  
 Rev. xiv. *verlasting Gospel*, become *The Sons of God*  
 6.  
 Acts iii. 25. and *Children of the Covenant*.

Gal. iv. 7. HENCEFORTH *therefore we are no more Servants, but Sons*. That is : God requires not of us any hard and burdensom Services, with the Severity of a rigorous *Master* ; but only a rational and filial Obedience, with the Indulgence of a tender and compassionate *Father*. He know-  
 Ps. ciii. 14, 15. *eth whereof we are made, and remembreth that we are but Dust : Like as a Father pitieth his children, even so the Lord pitieth them that fear him*. He supports us with all Necessaries, he assists us by his Spirit, he pardons our Infirmities, and graciously forgives us all our Sins, upon sincere Repentance and real Amendment of Life, through the Intercession of *Christ*.

THIS is what the Scripture calls, *The Adoption of Sons*; and, *the Spirit of Adoption, whereby we cry, Abba, Father.* Gal. iv. 5. Rom. viii. 15.

THIS is the *Privilege* we are admitted to by Baptism, of being *the Children of God*. And 'tis likewise no less significant of our *Duty*. For every *Relation* whatsoever, necessarily supposes and implies the *Duty* correspondent to that *Relation*. If therefore we live not in *Obedience* to the Commands of our *Heavenly Father*, it will nothing profit us to have had the *Name* of his *Children*. Nay, we shall be rejected and punished with so much the greater Severity, for not having lived *worthy* of Eph. iv. 1. *the Vocation wherewith we were called. He* Rev. xxi. 7. *that Overcometh, shall inherit all things; and I will be his God, and He shall be my Son.*

3. THE *Third Privilege* to which a Person is admitted by Baptism, is; that therein he is made "*an Inheritour of the Kingdom of Heaven.*" For whereas  
the

- 1 Joh. v. *the whole World lieth in Wickedness, and*  
 19.  
 Col. iii. 6. *the Wrath of God cometh upon the children of Disobedience, and the natural and proper Wages of Sin is Death; God has, by*  
 Rom. vi. *Christ, not only redeemed us from this*  
 23. *Wrath, but moreover, of his free and undeserved bounty, has exalted us to be joint-heirs with Christ in his eternal King-*  
 Rom. viii. *dom; heirs of God, and joint-heirs with*  
 17.  
 Eph. ii. 6. *Christ. He hath raised us up together, and made us sit together in heavenly places in Christ Jesus. He hath prepared for us*  
 1 Pet. ii. 19. *an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Hea-*  
 Rom. vi. 5. *ven for us. For if we have been planted together in the likeness of Christ's Death, we shall be also in the likeness of his Resurrection. Into This Covenant therefore, to the Hope and Possibility of This Happiness, to a Title to This Inheritance upon our obeying the gracious Terms of the Gospel, we are admitted by Baptism; being made Fellow-Citizens with the Saints, and of the household of God; being*  
 Eph. ii. 19. *come unto Mount Sion, unto the City of the*  
 Heb. xiii. *Living*  
 22.

*Living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly and Church of the first-born which are written in Heaven, and to GOD the Judge of all, and to the Spirits of just men made perfect, and to JESUS the Mediator of the New Covenant.*

OUR Conversation therefore, our Citizenship, our proper Country, is in Heaven. <sup>1 Phil.iii. 20.</sup> It remains only, that we take care to obey the Laws of That country; that we be not cast out as disobedient children, but walk worthy of God who hath called us unto his Kingdom and Glory. For into the City of God there shall in no wise enter any thing <sup>Rev. xxi.</sup> that defileth, neither whatsoever worketh <sup>27.</sup> abomination, or maketh a Lie.

THESE are the Privileges to which men are admitted, by being Baptized into the Church of Christ. As to Those among whom the Gospel of the Kingdom was never preached, concerning Them it belongs not to US to judge. To their own Master, they stand or fall. They are the Creatures

C

of

Gen. xviii. of God: And *the Judge of all the Earth*  
 25. will do what is right. *With righteousness*  
 Pf. xcvi. shall be judge the World, and the Nations  
 10. with Equity.

**Qu.** What did your Godfathers and Godmothers then for you?

**Answ.** They did promise and vow three things in my Name. First, that I should renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

IN the *Answer* to the foregoing *Question*, are set forth the *Privileges* we are admitted to by Baptism; In the *Answer* to the *present Question*, are declared the *Obligations*

*gations* we thereby take upon ourselves.  
And *These Obligations* are ;

*First*, THAT we *forsake* what is  
*Wicked*.

*Secondly*, That we *believe* (that is, willingly *hearken to*, without prejudice *receive*, and steadfastly *embrace*) what is  
*True*.

*Thirdly*, THAT we *practise* what is  
*Good*.

THE *Wickedness* to be *forsaken*, is,  
“ *The Devil and all his Works, the Poms*  
“ *and Vanities of this wicked World, and*  
“ *all the sinful Lusts of the Flesh.* ”

THE *Truths* to be *believed*, are, “ *The*  
“ *Articles of the Christian Faith.* ”

THE *Good* to be *practised*, is, that we  
“ *keep God's holy Will and Commandments,*  
“ *and walk in the same all the days of our*  
“ *Lives.* ”

I. THE *Wickedness* to be forsaken, is here reduced under *Three Heads*. 1. *The Devil and all his Works*. 2. *The Pumps and Vanities of this wicked World*. 3. *All the sinful Lusts of the Flesh*.

I. WE are to renounce *the Devil, and all his Works*. And *These* in Scripture signify generally *All Sin* whatsoever: For  
 1 Joh.iii.8. *this purpose the Son of God was manifested, that he might destroy the Works of the Devil*, that is, that he might root out *Wickedness* out of the World. The reason why *All Sin and Wickedness* is called *the Work of the Devil*, is because the Devil *first sinned* from the Beginning, and *first seduced* men into Sin, and is the *Head of Apostacy*, and *delights in promoting Sin*, and *tempting* men to it. But *in This place*, 'tis plain the *Works of the Devil* do not signify *All Sin* in general, but *Some Sorts of Sin* in particular, distinguished expressly from the *Vanities of the World* and from the *Lusts of the Flesh*. Wherefore for the clearer understanding of this matter, 'tis to be observed

served that the *Devil* is in *Scripture* represented to us, as *Head* or *Prince* of a number of *Angels*, who *sinned against God*, (for probably *All* intelligent Creatures have their *State of Probation*,) and were *cast down out of Heaven*. What their *Sin* was in *particular*, is not clearly revealed, and therefore 'tis to no purpose to be curious in inquiring after it. Only this we may be very sure of, that it was not a *Rebelling* against God by way of *open Force*, as Some have weakly and injudiciously represented it. For nothing can be more absurd, than to imagine that *Any Creature* or *number of Creatures* can in *This Sense* possibly *rebel* against God, who can withdraw from them (when he pleases) even their very *Being*; and in whose hands the *whole Universe* is as *Nothing*, But 'tis reasonable to suppose *They* fell, as wicked *Men* do, by presumptuously and foolishly venturing to transgress some of God's Commands: Only with *This* difference, that *Their Sin* was the greater and more unpardonable, because they had *No Tempter*, that we know of; and their *Nature*



was *less frail*. Neither *Now* do they withstand the Will of God; and set up an opposite Kingdom, by way of *Force* or *Violence*, as if they could do any thing absolutely against or in opposition to *Him*: But as Criminals and condemned persons, having no Hope for *Themselves*, they maliciously endeavour to draw *Others* likewise into the same Condemnation. When therefore the Scripture speaks of *War in Heaven*, and of *the Dragon and His Angels fighting* against *Michael and His Angels*; we must by no means understand it *literally*, as if *evil Spirits* could *fight* against *God*, or against his *Ministers*; but only *figuratively*, that, in the *moral* sense, they *oppose* the Kingdom of *Christ*, by endeavouring to *seduc*e men into the Commission of *Sin*. The *Devil* therefore has no *Power* over men, neither is his *Force* at all to be feared: But he can *tempt* and *seduc*e and *deceive* the unwary, as wicked *Men* also *tempt* one another; and is in the same manner to be resisted.

THIS

THIS being premised in general, concerning the *Devil* who is to be renounced; it will easily be understood, that the *Works of the Devil*, his *Works* properly so called, as distinguished from the *Vanities of the World* and from the *Lusts of the Flesh*; are *Such Sins* in particular, of which the *Devil* is principally an *Example*, to which he more immediately *tempts*, and which are more properly and strictly called *Diabolical*.

OF This sort is *Lying*, and especially in *matters of Religion*, to deceive and impose upon men knowingly with *False Doctrines*. For the Devil is a *Liar*, and *the Father of it*. And hence in Scripture *false Objects of religious Worship* are frequently stiled, *Lies*; and the *setters of them up, Lyars*. Joh. viii. 44.

IN the next place, *Murder, Wars, Desolations*, and particularly *Persecution upon account of Religion*. For the Devil is *The Destroyer*, and a *Murderer from the beginning*. Rev. xii. 9, 13.  
Rev. ix. 11.  
Joh. viii. 44.

Rev. xii.  
10,

ALSO *Pride, Hatred, Envy, Malice, false Accusation,* and the like. For the Devil is (what the name Διάβολος signifies) *The Accuser of the Brethren.*

THEN *Witchcraft, Astrology, Fortune-telling,* and all *unlawful Arts,* either *real* or *pretended.* For all things of This sort, whenever they have any *reality* in them, are evidently *diabolical.* And when they have no *reality,* they are *Cheats* and *lying Impostures;* and *so likewise* they are still the Works of Him, who was *a Lyar from the beginning.*

Lastly; *IDOLATRY,* is the *principal* of all the *Works of the Devil,* and the most immediate and direct opposition to God. This was the great Enemy to Christianity, at the first planting of the Gospel. And though now, under the name of *Heathenism* indeed, it be abolished in These parts of the world; yet there are, even among those that call themselves *Christians,* Some who (in direct opposition to the Command of God) worship *Images of Wood and Stone,* and *consecrated Elements,*

*Elements, and Other Imaginations* of their own, instead of *the Maker and Preserver* of all things, even the *One God and Father of All, who is Above all, and Through all, and In us all*; and (in direct contradiction to the design of the Gospel) set up and pray to *imaginary Intercessors, Angels and Saints and the Blessed Virgin*, instead of praying *in the Name* of Him who is the *One Mediator between God and Man*, even our Lord *Jesus Christ*. All which Practises, are manifest *Idolatry*; Worship paid to *Idol-Gods*, and *Idol-Mediators*. And indeed every thing is Faulty of this kind, beside the Worship of *Him alone*, who *created the world by his Power*, who *redeemed mankind by his Son*, and who *sanctifies all good persons by his Holy Spirit*.

2. WE are to renounce *the Poms and Vanities of this wicked World*. The Meaning of which, is; not that the *World* which God hath created, or any of its *natural Injoyments*, are *Evil*: But the things to be renounced, are, the *Evil Customs*

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*stoms* of the world, the *vitious Fashions*, and the *corrupt Practises* that prevail in it.

IN the *Primitive* times, by the word *Pomps*, were particularly meant certain *Heathen Shows and Proceffions*, which, having relation to the *False Deities* of the Pagans, were of an *idolatrous* nature; and moreover, being frequently attended with *Lewd Ceremonies*, had a direct tendency to debauch mens manners. By the same word *now*, are to be understood all Methods of *Ambition* and *Grandeur*, inconsistent with Integrity and Virtue; and all *such Sorts* of *Diversions* and *Entertainments*, as plainly tend to *corrupt* good Manners.

THE *Vanities* of the world, are, *Riches unjustly gotten*, or *vainly and profusely squandered away in riotous living*, or *pursued with insatiable Covetousness*, which leads men into temptation and a snare, and into many foolish and hurtful Lusts, which drown men in destruction and perdition.

1 Tim. vi.  
9.

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3. WE are to renounce *All the Sinful Lusts of the Flesh*. And these are better barely named than explained. *The works Gal. v. 19. of the Flesh are manifest, which are these ; Adultery, Fornication, Uncleannefs, Lasciviousnefs, — and fuch like : Of the which I tell you before, as I have alfo told you in time past, that they which do fuch things, fhall not inherit the Kingdom of God.*

II. The *Truths* to be *believed*, are, *The Articles of the Chriftian Faith*. Thefe are contained in the *Creed* vulgarly called *The Apostles Creed* : Which fhall be explained in its *proper* place.

III. THE *Good* to be *practifed*, is, that we *keep God's holy Will and Commandments, and walk in the fame all the days of our Lives*. And thefe *Commandments* fhall likewise be explained in their *proper* place.

Qu.

**Qu.** Dost thou not think that thou art bound to believe and to do as they have promised for thee ?

**Answ.** Yes verily ; and by God's help so I will. And I heartily thank our heavenly Father that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my lifes end.

**THE** *Ground and Reason* of the *Obligation* which the baptized person here *acknowledges* incumbent upon him, to perform and make good what *Others* had promised for him ; is usually supposed to be This, that the *Promise* was made in *His Name*, and that *therefore* he *himself* is bound to perform it, But this is by no means a *Satisfactory* account of the matter. For no person has a *Right* to *promise* any thing for *Another*, without *his own* Consent ; And no man is obliged to *make good* any such Promise, if there lies upon him no *other Obligation*, but what arises  
merely

merely from such a Promise made for him *without* his Knowledge and Consent. Nor is it sufficient to say, that the person is *therefore* under obligation, because the things promised are for *his Own Advantage*. For every person, when he comes to be in a capacity of *Acting*, has a Right to judge *What is* for his Own Advantage. And 'tis not what *Another* may *think*, but what *he himself* is *convinced* to be for his own Advantage, that must finally determine him to chuse and act. To the *Question* therefore here put, how comes every baptized person to be "*Bound to believe and to do*" as *Others* have promised for him? the true *Answer*, I think, is contained in the *Two* following Observations.

I. THAT every baptized person, who, when he comes to years of understanding, is satisfied of the Truth of the Gospel of Christ, and proceeds regularly in his Duty; does at Confirmation *voluntarily take upon Himself* the Promise, which had by *Others* been made for him at his Baptism: And  
*Then*



*Then*, it being a Promise ratified by his *own Free Choice*, he is clearly under obligation to perform it. Wherefore, indeed, the Promise made by Sureties, is not properly a Promise of what the person *Shall Do*; but only a Promise of what he *shall be Instructed and called upon to Do*, and to *take upon himself that he Will do* at the time of his Confirmation. Or if he never be confirmed at all, yet, if he *professes himself a Christian*, he does, by that Profession, *take upon himself all the Obligations* incumbent upon a *Christian*; and consequently *undertakes to perform* all that was *promised* for him at his being admitted by Baptism into That Profession. Indeed, if a Person at years of discretion renounces his Baptism, and declares himself to be no Christian, and disclaims and rejects all Hope in the Gospel; In This Case, as the *Sureties* have No other obligation remaining upon *Them*, but only to exhort and press him to examine seriously and carefully the Grounds and Evidences of the Doctrine of Christ; so neither has *He* properly Any obligation upon *Him*, merely

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ly on account of *Their* having promised for him what *He himself* is not willing to consent to. But still he *is* under an obligation no less strong upon *another* account: Which is,

2. THAT the *things themselves* are in *their own nature* such, as the baptized Person would be absolutely and indispensably *obliged* to perform, whether the Sureties had ever made any Promise for him, or not. To *believe* what *God declares*, and to *Do* what *He commands*, are things which every person is *necessarily* obliged to, though no Promise had been made for him at all: And the *Promise of the Sureties* is not so much the *Ground* of the *obligation* incumbent upon the baptized person, as the *necessary obligation of the things themselves* is that which makes *Their Promise* to have any *Validity*. Wherefore, indeed, *Their Promise* is not properly with intent to *lay any obligation* upon us, or tie us up to any thing we were not *otherwise* bound to do; but 'tis merely a *Declaration and Assurance* of a *kind intention* to  
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*remind us of our original and absolute Obligation to believe and obey the Will of God. So that, when any one is taught to say, that he verily thinks he is bound to believe and to do, as his Godfathers and Godmothers promised for him; the Meaning is not, that he Therefore thinks himself bound, because They Promised; but that he acknowledges himself satisfied that They promised nothing, but what was in itself his Absolute Duty to do: Which Promise, he is therefore at all times willing to renew and ratify.*

ALL This, is very clear and plain, with respect to what we are to *Do*. But what is meant by being *bound to Believe*, is more difficult. For if *Believing*, does not, like our *Actions*, depend upon the *Will*; but men *must necessarily believe* what they have *good Evidence* for; and *cannot possibly believe* what they see *no reason* to be convinced of; How then can *Believing* be a *Duty*, which a man should *upon Any account* be *at all* bound to perform? Upon This, 'tis to be observed, that *That Belief*,  
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which

which is the *Duty* of a Christian, is not, in the strict sense of the word, *That bare Assent of the Understanding*, which 'tis not in our Power to with-hold; but it signifies, in the *Moral* sense, *That good disposition of the Mind and Will*, by which a man, laying aside all Vice and Prejudice and corrupt Inclinations, chuses to *attend to* and *examine* and *consider* and *receive willingly*, whatever upon due Inquiry he shall find to be the Will of God: And when he has so received it, not carelessly and *credulously*, but upon sober Reason and good Evidence; he adheres to it stedfastly, as a *Principle* or rational *Ground* of Action, by which he is uniformly to be directed. Wherefore *Faith*, considered as a Christian Virtue, always includes in it a Notion of *Fidelity* or *Faithfulness*. On the contrary, *Unbelief*, considered as a Fault, never signifies merely the disbelieving of any thing for want of sufficient Proof; but it always signifies rejecting carelessly and obstinately, without due examination and without just reason; or upon the Motives and Suggestions of Passion or Interest, in opposition to

D Reason.

Reason. And This is evidently the Case of all *Profane, Debauched, and Loose Infidels*; who, under pretense of not being satisfied with the Evidences of *Revelation*, live in direct contradiction to all the *Principles of Reason and Virtue*, and of the *Natural Knowledge of God*.

AND thus much concerning the *Acknowledgment* contained in This Answer, "*Yes verily.*"

Mat. xiii.  
22.

THE following words, "*And by God's Help so I will,*" are a declaration of *perpetually renewing* wise and good *Resolutions*, Resolutions of *adhering* to our *Faith*, and persevering in our *Obedience*. For these things are very apt to slip out of the minds of careless persons; whilst the *Pleasures of Youth*, and the *Cares of this World*, and the *Deceitfulness of Riches*, *choke the Word*, and it *becometh unfruitful*. Wherefore 'tis very expedient for young persons, as often as the Principles of Religion are *rebearsed* in the Catechism, thus to confirm and establish themselves by new and *repeated Resolutions*.

FURTHER:

FURTHER: Because the things we are obliged to perform, are no less our *True Interest* than our *Plain Duty*; and living in Obedience to the Commands of God, is even *at present* a *State of Salvation*, a State of *Freedom* from the Dominion of vitious Habits and of base and unreasonable Sins, a State which is even *at present* justly stiled *the glorious Liberty of the Sons of God*, as well as an Assurance of *Life and Immortality hereafter*; therefore at the same time that we *acknowledge* our *Obligation*, we are taught to *declare* our *Thankfulness* also for so excellent a Benefit. “ *And I heartily Thank our Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour.* ”

OUR *Thanks* are to be returned, in the *first* place, to *God*, our *Heavenly Father*, the *Original Author* and *Supreme Lord* of *All*: Whose *Goodness* it was, to *Send* his Son for our *Redemption*. For 'tis a very wrong and injurious notion of the *God and Father of All*, to conceive of him as

of a Rigid and Implacable Judge, in whom was naturally nothing but Wrath and Severity, till he was appeased by the merciful interposition of Christ. For on the contrary, even *This very thing*, the Coming of *Christ*, was itself the *Effect* of God's *essential* and *eternal Goodness* prevailing over his Wrath ; and of his *original Mercy and Compassion*, in condescending to find out this Method for our Redemption, consistent with the *Sanction* of his eternal *Laws* and with the *Wisdom* of universal *Government* ; and to *Send* his Son into the World for our Recovery. God  
 Joh.iii. 16. *so Loved the world, that he Gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.*

IN the next place, all humble and thankful *Acknowledgment* is to be made likewise to Our Saviour himself ; who was as willing to come and give himself for us, as God was graciously pleased to permit and to appoint him to come. *Wor-*  
 Eph. v. 2.  
 Rev. v. 12. *thy is the Lamb that was slain, to receive Power*

*Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing: For thou wast slain, and hast re- ver. 9. deemed us to God by thy Blood, out of every kindred and tongue and people and nation.*

THE Ground of this Thankfulness to Both, is by St Paul expressed with the greatest Accuracy and Exactness: *The Tit.iii.4,6. Kindness and Love of God our Saviour toward Man,———which he shed on us abundantly through Jesus Christ our Saviour.*

IT follows: “ *And I pray unto God to give me his grace, that I may continue in the same unto my Lives end.* ” These words express, 1<sup>st</sup>, the Sense we ought to have of our own *Frailness*, and of our continually standing in need of the Divine Assistance and Support. 2<sup>dly</sup>, the *Necessity of Persevering* by the Divine Assistance in that *State of Salvation*, to which God hath called us. For *Baptism and Faith and Resolutions of Obedience* are Nothing, unless they produce the *real Fruits of a virtuous and good Life.* *The Heb.x. 3= just*



- just shall live by Faith: But if any man draw back, my Soul shall have no pleasure in him.* The Meaning of which, is; not that men, in this frail and mortal state, can continue without Sin; but that they must *press toward the Mark, for the prize of the high Calling of God in Christ Jesus*; constantly endeavouring to keep all God's Commandments; *cleansing themselves from all filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God.* And whensoever they fall into any thing that is amiss, they must immediately by *real Repentance* and *effectual Amendment*, return to the State from whence they were fallen.
- Phil. iii.  
14.
- 2Cor. vii.  
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## PART II.

### *Of the Creed or Belief.*

**Qu.** **R** **H**earse the Articles of thy Belief.

**Answ.** I believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead and buried, He descended into Hell; The third Day he rose again from the Dead, He ascended into Heaven, And sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the Quick and the Dead. I believe in the Holy Ghost; The holy Catholick Church;

**The Communion of Saints ; The Forgiveness of Sins ; The Resurrection of the Body ; And the Life everlasting. Amen.**

**Qu.** What dost thou chiefly learn in these Articles of thy Belief ?

**Answ.** First, I learn to believe in God the Father, who hath made me and all the World. Secondly, in God the Son, who hath redeemed me and all Mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the Elect People of God.

**THE** whole Religion of a Christian is briefly comprehended in Three Particulars ; *Repentance, Faith, and Obedience.*

**REPENTANCE** is, his renouncing the Works of the Devil, the Vanities of the World, and the Sinful Lusts of the Flesh. **FAITH** is, his firmly believing and embracing the Doctrine of Christ, as taught  
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in the Gospel : Which Doctrine, for memories sake, is briefly summed up in *the Apostles Creed*. Obedience is, his keeping *the Commandments of God* : Which Commandments are rehearsed in the Catechism, and are distinctly and largely explained by our Saviour in his *Sermon upon the Mount*.

THE Reason why This *Faith*, or *Believing* the Doctrines of the Gospel, is ranked here in the *Second* place, between *Repentance* and *Obedience* ; between forsaking the *Works of the Devil*, and obeying the *Commandments of God* ; is evident. Because by *Repentance* we are led to *Faith*, and by *Faith* to *Obedience*. A man must first lay aside the *Prejudices of Errour and Wickedness*, before he can be disposed to receive the *Truth* : And he must first *know and believe* what is *Right*, before he can *practise* it. *He that cometh* Heb. xi. 6. *to God, must believe that he Is, and that he is a Rewarder of them that diligently seek him. He that cometh to Christ, must first renounce the Evil One, that is, reject the*

the *False Doctrines of Atheism, Idolatry, and Superstition*; he must in the next place study to be instructed in the *True Doctrine* of Christ; and then he will be qualified to *obey* his Commandments.

*FAITH* then being thus *necessary*, in order to *Obedience*; the Question will be, *What* are the Doctrines to be believed, or *What* are the *Articles of our Christian Faith*, and *upon What Authority* to be received? The Catechism tells us, that the *Articles of our Belief* are the *Apostles Creed*; And the *Authority* upon which the Creed is to be received, is the *Revelation* of God. But since the Apostles Creed is not so much as pretended to have been composed by the *Apostles themselves*, or to have been *inspired* of God into those who did compile it; upon *What Authority* is it, that we are to believe it contains so *Authentick* an Account of the *Articles of our Christian Faith*?

Now

NOW Here arises the *Great and Fundamental Difference* between the *Church of Rome* and the religion of *Protestants*. The *Church of Rome* teaches, (and 'tis the *Foundation* and *Support* of all their *Errors* and of all their *Impieties*,) that whatever *Creeds* or *Doctrines* they shall think fit to impose, are to be *received and believed* upon the *Authority of the Church*, without any further Inquiry. Which if it were true, it would be *impossible* for any reasonable man ever to know *what* was required of him to be believed. For, what They call *The Church*, has sometimes taught *one thing*, and sometimes *another*; and *Creeds* have been made *contrary to Creeds*; and *Councils* have determined one against another; and *Great and Learned* men have disagreed among themselves, and been altogether inconsistent with each other. If therefore the *Authority of Man*, or of any *Number of Men*, how great, how learned soever, were in this case the *Foundation and Ground of Belief*; our *Religion* must be taken up *merely by Chance*, according to the *Place*

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we lived in, or the *Persons* we happened to converse with. And, among so many *Inconsistencies*, Who could know with any certainty *What* to believe? For not only single *Men*, but one *Church* also has taught *contrary* to another, and sometimes *contrary* to itself: And the *Church of Rome*, has in *different* *Ages*, made *different* *Creeds*, and *different* *Articles of Faith*. Here therefore is nothing but *Darkness*, and the utmost *Confusion*: A groundless and inconsistent *Professing to believe*, whatever shall at any time happen to be the *prevailing* Doctrine.

1 Pet. iii.  
15.

THE Doctrine of the *Protestant Religion* in this matter, of those who profess to be *ready always to give an Answer to every man that asketh them a Reason of the Hope that is in them*; is, on the other hand, very clear and plain. Our *Saviour*, by undeniable *Miracles*, proved himself to be sent of God; and consequently that, whatever *he* taught, was of necessity to be believed. The *Apostles* in like manner proved *Their commission*, by undeniable *Evidences*:

vidences: And consequently, whatever *They preached*, was likewise to be believed, as the Preaching of Him that Sent them. And because the same Spirit was continually with them, to *guide them into all Truth*; therefore what they *Wrote*, <sup>Joh. xvi. 13.</sup> was of the same Authority as what they *Preached*. Now these *Writings* of theirs, are contained in the Books of the *New Testament*. These *Books* therefore, with the Writings of the Prophets in the Old Testament, to which they continually refer; are the only *Rule of Truth*, in matters of *Revealed Religion*: And nothing can be required as of necessity to be believed by any Christian, that is not clearly contained therein. The only remaining difficulty then is, concerning the *Sense* and *Meaning* of these Scriptures. And here, because God has made This the only *additional Rule*, (besides the universal Light of *natural Reason and Conscience*,) by which every man is to be judged; therefore in things *fundamental*, in things required as *of necessity to eternal Salvation*, 'tis evident this Rule ought to be so *Plain*,  
that



that no *honest and careful mind*, even of *mean capacity*, to whom the *Sermons* of *Christ* and his *Apostles* have ever been *distinctly* rehearsed, can be in any danger of mistaking. *Repentance from dead works*, and *Faith towards God*; the hope of *Reconciliation through Christ*, upon the terms of *real Amendment and Reformation of Manners*: the *Resurrection from the Dead*, and *Eternal Judgment*; are *Principles of Doctrine*, *Fundamental Principles*, which no *honest Mind*, even of the *lowest capacity*, can possibly *misunderstand*. And more than This, they who want capacity, cannot be bound to *understand* or *receive*; cannot be bound, either to *understand explicitly* without *Abilities*, or to *receive implicitly* without *Understanding*. For the explication of things *more difficult*, and to assist in the more perfect understanding of the *plain* ones, God has appointed the *Ministers* of the Gospel: Who are to teach, to instruct, to exhort, to reprove. Not that any thing is to be received upon Trust on *Their Authority*, (which is the Essence of

*Popish Superstition and Tyranny*;) But *Their* Learning and Study is to be imployed in *instructing* the people *so*, that the *People themselves* may, with the Help of That instruction, *see and understand*, with their *own Understandings*, the doctrine of the Gospel.

NOW as *Preaching* and *larger Instructions* are very useful for *explaining of Scripture*, and for *exhorting* men to the *Practise of their Duty*; and yet are of *no* other *Authority*, than *as* they are agreeable to Scripture; *so brief Summaries* or *Heads* of the Christian doctrine, are useful for Memory, to keep in mind by few words the most important Principles of religion. Of This sort, is *the Apostles Creed*. And its *Authority* therefore is not as being a *Creed*, but as being a *True Summary* of *Apostolical* doctrine, or as containing the *chief Heads* of the doctrine of *Christ* delivered *authoritatively* in *Scripture*. In like manner as the *Contents* of the several *Chapters* in the *Bible*, are neither *inspired*, nor of *Any direct authority*,  
and

and yet may be very useful to assist the Memory in *Those Particulars*; so the *Apostles Creed*, though not of inspired Authority like the Writings of the Apostles themselves, yet is a very useful Help to the memory, as being the *Sum or Contents* of the Scripture-doctrine in general. I mean, of *That Evangelical Doctrine* concerning the Method of bringing men to Salvation, which is inculcated through the *Whole Scripture*, and which is most universally necessary to be understood and remembred. For there are also many other *Historical*, and there are some *Philosophical* parts of Scripture; which, not being of equal importance to be understood by All, are therefore not taken notice of in This Creed. Concerning some of these things, there have been made in the ignorant and contentious Ages of the Church, and during the Growth of Popery, Creeds contrary one to another; and when they have not been contrary, yet much more obscure and difficult to be understood than the Whole Scripture itself. Into the *Form of Baptism*, and into the

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*Catechism,*

*Catechism*, and into the *Order for the Visitation of the Sick*, the *Apostles Creed* only has very wisely been put; as being easy and clear and intelligible to All, and not mixt with any matters of *doubtful Disputation*.

ARTIC. I. **I believe in God, the Father Almighty, Maker of Heaven and Earth.**

To "*believe in God*," is to believe that there is a Being Eternal and Infinite, Perfect and Self-sufficient, All-powerful and All-wise, Just and Righteous, Holy, Merciful and Good. A Being, whose *Duration* no *Time* can exhaust, from whose *Presence* no *Swiftness* can flee, whose *Power* no *Force* can resist, from whose *Knowledge* no *Secret* can be concealed, from whose *Justice* no *Art* can escape, by whose *Goodness* all things are *sustained*. A Being, who is every where present, whose *Power* causes and directs every thing, and his Kingdom ruleth over All. This is the *God of Nature*; and *Nature it-*

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*self*

*self* (of which ignorant men often speak as of a real Being or Agent) is *nothing else* but the *universal* and *perpetual Efficaciousness* of *His Will and Laws*.

THE *Grounds* upon which we believe such a Being, are numberless. For, indeed, *every thing* proves the Being of God. The *Imperfection* of all *other* things, and their absolute *incapacity* to be the Cause or necessary Reason of their own Being. The *natural Conscience*, and *universal Apprehensions* of all Mankind. The strictest *Searches* and *Inquiries* of the *Learned*, and the most *obvious* and *unavoidable Observations* of the *Unlearned*. The Greatness, the Variety, the Motions, the Beauty, the Order and Harmony of the *World*. The *Fitness* of every thing to its proper *End*. The Growth of *Plants*, the Sagacity of *Animals*; the Structure of the *Body*, and the Faculties and Activity of the *Soul of Man*. Whatever we observe in *Nature*, in the Heavens and upon the Earth; and whatever is *Supernatural*, as Miracles and Prophecies. All these

these things *conspire* to prove to us, that there is a *God*. So that mens neglecting to infer the Being of God, from every thing they see or think of every day; is in reality as *stupid* a thing, as if from the *constant and regular* continuance of the *day-light*, men should cease to observe that there is such a thing as the *Sun* in the Heavens, from whence *That Light* proceeds. Nor would it be more absurd to imagine that the *Light* would continue, though the *Sun*, which causes it, were extinguished; than that the *Effects of Nature* can regularly go on, without the *Being of Him* who *alone causes* those Effects.

FURTHER; to "*believe in God*," signifies moreover, to believe that there is *but One God*, For so the Antient Greek Creeds *always* expressed it; "*I believe in One God*." And This also is a Fundamental Truth of Natural Religion. For, as it is sufficiently *apparent* even to ordinary Capacities, from the *universal harmony* of Nature, that *All things* both in the Heavens and in the Earth are under

One direction, under the uniform direction of *One Supreme Will*; so to men of Science and Ability 'tis moreover strictly demonstrable from the nature of *Necessary Immensity and Eternity*, that there can be *but One God, Supreme over All*. And what *Natural Reason* thus teaches, *Revelation* abundantly confirms. *The Lord he is God, there is none else besides him. Thou shalt have no other Gods but me. Hear, O Israel; the Lord our God is One Lord. To Us there is but One God, the Father, of whom are all things. One God and Father of all, who is above all, and through all, and in you all.*

Deut. iv.

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Exod. xx.

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Deut. vi.

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1 Cor. viii.

6.

Eph. iv.

6.

THE reason why God, in these *Texts*, and accordingly in this *first Article of the Creed*, is stiled "*The Father*;" is,

I. To denote that he is the original *Author or Giver of Life*, to all the intelligent Beings in the Universe. He is [ $\pi\alpha\tau\epsilon\rho\varsigma\ \pi\acute{\alpha}\nu\tau\omega\nu$ ] the *Father of All*, the *Father of the Universe*; the *Father, of whom the whole Family in Heaven and Earth is named*. In This sense, *Angels* are in Scripture

ture styled the *Sons of God*, and *Men* declared to be *His Offspring*. And This is the sense *first and principally* intended, in this first Article of the Creed.

2. IT denotes *secondarily* That *Pateral* Affection, and tender Care and Love, which God bears towards those who sincerely obey him. *Behold, what manner* <sup>1 Joh. iii. 1.</sup> *of Love the Father hath bestowed upon us, that we should be called The Sons of God: Having received the Spirit of Adoption,* <sup>Rom. viii. 15.</sup> *whereby we cry, Abba, Father; and being taught to pray to him under the peculiar denomination of Our Father which is in Heaven.*

3. IT denotes, in the *last* place, his being in a singular and peculiar manner, *The God and Father of our Lord Jesus* <sup>2 Cor. xi. 31.</sup> *Christ.* <sup>Eph. i. 17. Joh. xx. 17.</sup>

THE *Next* character, under which *God* is described in this first Article of the Creed, is expressed by the term, "*Almighty.*" And here the word in the original [*παντοκράτωρ*] signifies, not bare-



ly *Omnipotence* or *Infinite Power*, which is *One* particular Attribute; but it signifies properly *Supreme Dominion*, or *That absolute Sovereignty*, the notion of which in its full extent includes *All* the divine Perfections or Attributes. It denotes *That Sovereignty* which the Apostle speaks of, when he says, *Of him, and Through him, and To him are all things*; and that he is

Rom. xi. 36. Eph. iv. 6. *Above all, and Through all, and In all.* 'Tis *That Sovereignty*, by which the whole *inanimate and irrational World* is in His hand as a dust of the Balance; and he does with it whatsoever he pleases. *That Sovereignty*, with regard to which *All* created *Intelligent Beings*, Men and Angels, are his Subjects and Servants; and he commands what he pleases in the Armies of Heaven, and among the Inhabitants of the Earth. *That Sovereignty*, by which *the Son* himself, who is *King of Kings and Lord of Lords*, (in whom it pleased the Father that *All Fulness* should dwell, even the *Fulness of the Godhead bodily*;) was *Sent* forth to recover and bring men back to the Father, and shall again

at the End *deliver up the Kingdom to God*, <sup>1 Cor. xv. 24, 28.</sup>  
*even the Father, and be Himself Subject*  
*unto Him that put all things under him;*  
*that God may be All in All.*

THE *last* part of the description This Article gives us of the God in whom we believe, is, that he is the "*Maker of Heaven and Earth.*" That is: The *First Cause*, the *Creator* of all things: *For whose Pleasure all things Now Are, and were at first created.* Ignorant men, in times of Heathen darkness, worshipped the *Host of Heaven*, the *Sun, Moon and Stars*, as the Authors of all Earthly Blessings. But *We* are distinctly *Taught*, what *Reason* also abundantly confirms, that all these things are mere *inanimate Instruments*, and merely the *Work* of *His hands*, who is the *Real Author* and *Living God* of Nature.

**ARTIC. 2. And in Jesus Christ,  
his only Son, our Lord.**

THIS Article very properly follows the former; According to That Direction of  
 Joh xiv. 1. Our Saviour, *Ye believe in God, believe al-*  
 Cor. viii. *so in Me:* And that of St Paul; *To Us*  
*there is but One God, the Father, of whom*  
*are all things, and We in Him; and One*  
*Lord, Jesus Christ, by whom are all things,*  
*and We by Him.* The First Article is the  
 Foundation of all Religion in general,  
 both Natural and Revealed: The Second  
 is the Foundation of That Method of Re-  
 ligion instituted in particular, for the Re-  
 conciliation and Salvation of Sinners. As  
 we believe in the First place in the Crea-  
 tor, Father, and Supreme Lord of the Uni-  
 verse; so we are to believe in the Next  
 place in the Saviour of Mankind, the only  
 Name given under Heaven, by which Sin-  
 ners may attain unto Salvation. An account  
 of whose Personal Character and Proper  
 Offices, is briefly and yet emphatically laid  
 down

down in these Few words, “ *Jesus Christ,*  
“ *his only Son, our Lord,* ”.

HIS *Personal character* is, that he is  
*The Only Son of God.* And his *Proper*  
*Offices* are expressed in the signification of  
the Names, *Jesus* and *Christ* and *Lord.*  
The Name, *Jesus,* signifies a *Saviour.*  
And the Name, *Christ,* is the same as  
*Messiah* or *Anointed of God:* *Anointed,* to  
be our Great *High-Priest,* or Mediator  
and Intercessor; our *Infallible Prophet,* or  
Teacher and Guide; our *King,* of whose  
Dominion there shall be no End; and  
our *Lord,* at whose Name every knee Phil. ii. 10;  
must bow, to the Glory of God the Fa- II.  
*ther.*

IN order to understand distinctly the  
*Personal Character* here given of Christ,  
that he is the *Only Son of God;* 'tis to be  
observed that This phrase, *Son of God,*  
has in Scripture several different Significa-  
tions. *Angels* are styled the *Sons of God,*  
as having received from him their *Being*  
and their *Life;* and are under That deno-  
mination represented as *singing together* Job xxxvii  
and 7.

- and *shouting for Joy*, at the Sight of the Creation of this visible World. *Adam* is upon the like account called *the Son of God*, as having received *Life* immediately from God himself, without the interposition of any Human Parent. Good *Christians* are still in a further sense stiled *the Sons of God*, as being Members of his Church or Family, as having received the *Spirit of Adoption*, the *Principle of a Spiritual Life*, and the *Promise of an Eternal one*. But *Christ* is in a *singular*, in a *higher* and more *peculiar* manner than any of These, the *Son* and therefore the *Only Son of God*. And *That* likewise upon different Accounts. First, upon account of his being *conceived of the Holy Ghost*, in a miraculous manner; and *Therefore* (said the Angel to the Blessed Virgin) he shall be called *The Son of God*. Then, upon account of his being appointed to the special Office of the *Messiah*: Say ye of him, *whom the Father hath sanctified, and sent into the World, thou blasphemest, because I said, I am the Son of God?* Then again, as being the *First-begotten* from the Dead;

Dead ; God has fulfilled the Promise, — Acts xiii. 33.  
*in that he has raised up Jesus again ; as it*  
*is written, —Thou art my Son, this day*  
*have I begotten thee : And declared him to* Rom. i. 4.  
*be the Son of God with Power, —by the*  
*Resurrection from the Dead. Then, as*  
*having All Judgment committed to him,* Joh. v. 22.  
*and being invested with All Power in* Mat. xxviii 18.  
*Heaven and in Earth ; ruling as a Son o-* Heb. iii. 6.  
*ver his Own house, being appointed of the*  
*Father Heir of all things, by whom also he* Heb. i. 2.  
*made [τῶν αἰώνων] the Ages : Angels and Au-* 1 Pet. iii. 22.  
*thorities and Powers being made subject unto*  
*him : Himself being sat down on the right* Heb. i. 3 ;  
*hand of the Majesty on high, and made so* 4, 5, 6.  
*much better than the Angels, as he hath by*  
*inheritance obtained a more excellent Name*  
*than they : For unto which of the Angels*  
*said he at any time, Thou art my Son, this*  
*day have I begotten thee ? But when he*  
*bringeth in the First-begotten into the*  
*World, he saith, And let the Angels of*  
*God worship him. Lastly, as having been*  
*from the Beginning in the Bosom of the Fa-*  
*ther, a Divine Person ; having had glory* Joh. i. 1 ;  
*with the Father, before the world was,* 18.  
*be-* xvii. 5.  
*ing*

- Heb. i. 3. *ing the Brightness of his Glory, and the ex-*  
 Col. i. *press Image of his Person ; even the Image*  
 15--19. *of the invisible God, the first-born of every*  
*creature : For by him [ἐν αὐτῷ, In or*  
*Through him, or with regard to him,]*  
*were all things created, [God created all*  
*things By Jesus Christ, Eph. iii. 9.] that*  
*are in Heaven, and that are in Earth, vi-*  
*sible and invisible, whether they be Thrones,*  
*or Dominions, or Principalities, or Pow-*  
*ers ; all things were created by him*  
*[δι' αὐτοῦ, Through him] and for him :*  
*And he is before all things, and by him*  
*all things consist : And he is the Head of*  
*the Body, the Church : Who is the Begin-*  
*ning, the First-born from the dead ; that*  
*in all things he might have the pre-emi-*  
 Col. ii. 9. *nence : For it pleased the Father, that in*  
*him should all Fulness [even all the Fulness*  
*of the Godhead] dwell.*

THE *Proper Offices* of Christ, are expressed in this Article under the signification of the Names, " *Jesus,* " and " *Christ,* " and " *Lord.* "

## 1. THE

I. THE Name, "*Jefus*," signifies a Saviour. For which reason it was given to *Jofhua* in the Old Testament, as a Type; and to our Saviour by the Angel before his Birth. *Thou fhalt call his Name Jefus; for he fhall Save his people from their Sins.* Now This Salvation from Sin he obtains for us, by Teaching us the Way to Life and Immortality, which he hath clearly and diftinctly brought to Light in the Gospel; by delivering us from the Dominion of Sin, through Sanctification of the Spirit; and by receiving us finally into his everlafting Kingdom of Righteoufnefs in Heaven. But more particularly and efpecially he is our Saviour in This; that, as our Great High-Prieft, he offered *Himfelf* a Sacrifice to God, for Expiation of the Guilt of Sins truly repented of and forfaken; to purge our Conscience from dead works to ferve the Living God; and by his own blood, obtained eternal redemption for us; and is entred into Heaven, to appear in the prefence of God for us; where he Ever liveth, to make interceffion for us. And becaufe he thus lives

Matt.i. 21.

Heb. ix: 14.

ver. 12.

ver. 24.



Heb. vii. 25. ver. 24. lives *for ever*, and has an *unchangeable Priesthood*; therefore he is said in Scripture to be a *Priest*, not *after the order of Aaron*, which was in many respects an imperfect Priesthood; but *after the order of Melchisedec*, who was both *Prince* and *High-Priest*, and of whom is recorded neither *Predecessor* nor *Successor*, that he might be an Emblem of our true *ever-living High-Priest*.

2. THE Name, "*Christ*," signifies *Messiah* or *Anointed*. And This, as it may have reference *in general* to *All* his *Offices*, so it *more particularly* denotes his being *Sent* to us as an infallible *Prophet*, *Instructor* and *Guide*, to *reveal* to us the whole Will of his Father, and bring us back unto God. *The Spirit of the Lord* is upon me, *because he has Anointed me to preach the Gospel to the poor*. And; God *Anointed Jesus of Nazareth with the Holy Ghost, and with Power; who went about, doing good, &c.* And upon This Account He is called *The Word*, the *Way*, the *Truth*, and the *Life*: viz. *That Prophet*

Joh. i. 1.  
Rev. xix.  
13.  
Joh. xiv.  
6.

*phet that should come into the World,* to Joh. vi. 14.  
*shew unto men the Way of Salvation,* to Acts xvi.  
*bring men unto the Father, to give men* 17. Joh. xiv. 6.  
*Understanding that they may know* — 1 Joh. v.  
*the True God and eternal Life.* 20.

3. THE title, “ Lord, ” denotes his having a Right of *Dominion* over us, by virtue of his having redeemed and purchased us with his own Blood, and of his being appointed *Heir of all things*. For *All* Heb. i. 2.  
*Power is given unto him, in Heaven and* Mat. xxviii 18.  
*in Earth: The God of our Lord Jesus* Eph. i.  
*Christ, the Father of glory,*—having 17--21.  
*set him at his own right hand in the heavenly places, Far above all principality and power and might and dominion and every name that is named, not only in This world, but also in That which is to come. And he hath put all things under his Feet, (him only himself always excepted, who did* 1 Cor. xv.  
*put all things under him,) and gave him to* 27.  
*be the Head over all things to the Church:*  
*Having highly exalted him, and given him* Phil. ii. 9.  
*a Name which is above every name; that* 10, 11.  
*at the Name of Jesus every knee should bow,*  
*of*

*of things in Heaven, and things in Earth, and things under the Earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.*

Luke i.  
33.

*And he shall reign over the house of Jacob for ever, and of his Kingdom there shall be*

Rev. xix.  
16.

*no End. For his Name is, King of Kings and Lord of Lords.*

ARTIC. 3. **Who was conceived by the Holy Ghost, born of the Virgin Mary.**

IN This Article is to be considered the *General Doctrine*, that our Lord was *Conceived* and *Born*: And the *Particulars* of that doctrine; that he was *conceived*, by the influence of the *Holy Ghost*; *born*, of a *Virgin*; and of *That particular Person*, the *Virgin Mary*.

THE *General doctrine*, that our Lord was *Conceived* and *Born*; is a declaration of our belief, that *That Divine Person*, who was in the *Beginning with God*, in the *Bosom of the Father*, and in the *Form of God*; did in the *Fulness of Time*, in

Joh. i. 1, 2,  
18.  
Phil. ii. 6.  
Gal. iv. 4.

order to redeem mankind by his Sufferings and Death, voluntarily and in compliance with his Father's good pleasure, 'con-  
 descend to become *Man*. *The Word was* Joh. i. 14.  
*made Flesh, and dwelt among us:* That is,  
 That *Divine Person*, whose *Name is call-* Joh. i. 1.  
*ed the Word of God,* was *made Man,* was Rev. xix. 13.  
 really *made in the Likeness of Men,* and Phil. ii. 7.  
 not merely descended *upon a Man* and  
 dwelt *in a Man,* (which was the doctrine  
 of *Cerintus*, that *Jesus* was not himself  
*the Christ* come *in the Flesh*, but that he 1 Joh. ii. 22. iv. 2. 3. 15. v. 1.  
 was *merely a Man* upon whom *the Christ* 2 Joh. 7.  
 descended from Heaven and united him-  
 self to him :) This *divine Person*, I say,  
 was really *made Man*, was *conceived* and  
*born*; became subject to all the infirmities  
 of Humane Nature; was *in all points* Heb. ii. 14, 17.  
*tempted like as We are, yet without Sin;* iv. 15.  
*took part of flesh and blood,* and was *in all*  
*things made like unto his brethren,* that he  
 might be a merciful and faithful High-  
 Priest in things pertaining to God, to make  
 reconciliation for the Sins of the people;  
 For in that He himself hath suffered, be-  
 ing tempted, he is able to succour them

F -

that

Phil. ii.  
5-8.

*that are tempted.* This is *That Humility and Condescension*, which St Paul so affectionately describes: *Let this (humble) Mind be in You, which was also in Christ Jesus: Who being in the form of God, (ὃς ἄγαγ-  
μὸν ἠγάγατο τὸ εἶναι ὡς Θεῶν,) was not ear-  
nestly desirous to appear in that Form of God, in which he might have appeared; But (ἐκένωσεν ἑαυτὸν) de vested himself of That Glory, and took upon him the Form of a Servant, and was made in the Likeness of Men; And being found in fashion as a Man, he humbled himself, and became obedient unto Death, &c.*

THIS is the General Doctrine. The Particulars, expressed in the present Article, are; that he was *conceived* by the influence of the *Holy Ghost*; that he was *born*, of a *Virgin*; and of *That Particular Person*, the *Virgin Mary*.

I. HE was *conceived*, by the influence of the *Holy Ghost*. Some very Antient Writers understand those words of the  
 Luke i. 35. Angel to the Blessed Virgin, *The Holy Ghost shall come upon thee*, to be meant of  
*That*

*That Holy Spirit, which was Christ himself before his incarnation. But they are more generally understood to signify his being miraculously conceived, by the influence of the holy Ghost. And this is very agreeable to the Analogy of the whole Gospel-Dispensation, which supposes All Miracles under the New Testament to be worked by one and the self-same Spirit,* 1 Cor. xii. 1  
*which from the Beginning inspired the* 11.  
*Prophets under the Old Testament, and was in Them the Spirit of Christ, testifying* 1 Pet. i. 11.  
*before-hand the Sufferings of Christ, and the Glory that should follow. Whatsoever God does of This kind, from the Beginning to the End of the Whole Dispensation; the Scripture generally represents as being done by the Holy Ghost sent down* 1 Pet. i. 12  
*from Heaven. And because What God does thus by his Holy Spirit, is in event the Same, as if he had done it immediately by Himself in his Own Person; hence the same individual Works are frequently ascribed both to God Himself, even to the God and Father of all, who works them by his Spirit; and at the same time they*

are ascribed also to the *Spirit*, by which God works them. The *Prophetick* Writings of the Old and New Testament are inspired of God, because inspired by his *Holy Spirit*. Our *Bodies* are stiled *Temples* of God, because they are *Temples* of the *Holy Ghost*; and God dwells in us, by his *Spirit*. *Ananias* and *Sapphira*\* are charged with *lying unto God*, when they *lied to the Holy Ghost*; and with *lying to the Holy Ghost*, when they *lied to Men inspired* with the *Holy Ghost*; because *Lying to the Spirit by which God speaks*, is in effect and in reality *Lying to God Himself*. The *Miracles* which our Lord himself worked during the course of his Ministry, are ascribed sometimes to *the Father which dwelt in him*, and sometimes to *the Spirit which God gave not by measure to him*. By a not unlike manner of speaking, *Christ* is sometimes spoken of as having *created the World*; (of which nevertheless God, even the *Almighty Father*, is the *Creator*, for whose *Pleasure all things Are and were Created* :) Because God *created all things by Jesus Christ*. And thus therefore

II. xlviii.

16.

1 Pet. i. 12.

Rev. i. 1,

10.

1 Cor. iii.

16. vi. 19.

2 Cor. vi.

16.

Eph. ii. 22.

\*Acts v. 3,

4.

Joh. xiv.

10.

Mat. xiii.

28.

John iii.

34.

Acts x. 38.

Rom. i. 4.

Joh. i. 3.

Col. i. 16.

Rev. iv. 11.

Eph. iii. 9.

Heb. i. 2.

therefore likewise concerning our Lord's miraculous *Conception*: Because *the Holy Ghost* (said the Angel to the Blessed Virgin) *shall overshadow thee*, **THEREFORE** also *That Holy thing which shall be born of thee, shall be called the Son of GOD*; [not the Son of the Holy Ghost:] God in *This* miracle likewise, as generally in *Others*, operating by his Spirit, even by one and the self-same Spirit, by which he worketh all in all.

Lukei. 35.

1 Cor. xii.

11.

Ver. 6.

2. HE was born, of a Virgin. The Reason of this, seems to be; because, not being originally of our Nature, but a Person infinitely of superiour Dignity to Men; and having præexisted in the Form of God, as the Angel of the Covenant, till the time of his Incarnation; this was the most natural Method, in which he could be made in the Likeness of Men. And miraculous as it was, there was still in this whole transaction nothing impossible, nor in the nature of the thing itself at all more difficult, than in the established Course of Nature.

Phil. ii. 5.

Mal. iii. 1.

Zech. xii. 8.

Phil. ii. 8.



3. HE was born, of *This Particular Person*, the *Virgin Mary*. The Reason of *This*, was, that by his genealogy he might appear to be of *the House and Lineage of David*, according to the Scriptures.

Luke ii. 4.

Luke i.  
48.

Ver. 43.

1 Tim. ii.  
5.

Col. ii. 18.

THAT the *Blessed Virgin* was a Person eminent for her Virtue and Piety, cannot be doubted; and it plainly appears in the Spirit with which her *Magnificat*, or Song of Praise, is expressed. So that, with the greatest reason, *from thenceforth All Generations* were to call Her *Blessed*, who was exalted to be [ $\kappa\upsilon\gamma\iota\sigma\tau\omicron\varsigma$ ] The *Mother of our Lord*. But that she should therefore be *adored and invocated* after her Death, as if She had been appointed *Mediator between God and Men*; this is so absurd and profane, and such a manifest Departing from Christ *The One Mediator*; as if it had been invented on purpose by the Enemies of our Lord, to expose his Holy Religion to the Scorn and Ridicule of Unbelievers. What St. Paul says concerning the *Worshipping of Angels*, that a Man thereby *beguiles himself of his Reward*,

*Reward, in a Voluntary Humility, intruding into those things which he hath not seen, vainly puff'd up by his fleshly Mind, and not holding the Head which is Christ; is, still much more, applicable to the Worship of the Blessed Virgin. For Angels, we know, Are ministring Spirits, actually Heb.i. 14. sent forth to minister for them who shall be Heirs of Salvation. Yet because they minister only, and have not Judgment com- John v. 22 mitted unto them; therefore they are not at all to be applied to as Mediators. But the Blessed Virgin and Other Saints departed, are not so much as Ministring Spirits sent forth to minister; nor does it appear, that they have Any Knowledge at all of our Affairs. Our Saviour foreseeing the Madness, wherewith his pretended Followers in the latter Days would run into This among other Species of Idolatry, seems on purpose to speak always of the Blessed Virgin with a peculiar and unexpected Slightness: Woman, what have I to John ii. 4 do with Thee? And: Yea RATHER Luke xi. Blessed are they that bear the word of God, 28. and keep it. And: My Mother and my Luke viii. 21.*

John xix.  
26.

*Brethren are These, which bear the word of God, and do it. And: Woman, behold thy Son. No other reason can well be imagined, why our Lord should in so surprising a manner affect, as it were, to take little Notice of so extraordinary a Person. And the Extravagancies of that Idolatry, which men who call themselves Christians, have in this matter fallen into, without any the least Shadow of Reason, or Colour of Scripture; is an amazing Instance of the Malignity of That Wilfulness, by which the Blind choose to follow the Blind. St Paul's question may well be here put with the greatest Emphasis; O foolish Galatians, who hath BEWITCHED you, that ye should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth?*

Gal. iii. 1.

ARTIC.

**ARTIC. 4.** *Suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hell.*

THE word, *Suffering*, though usually applied in particular to the *Crucifixion* of Christ, yet ought generally to be understood in a larger Sense, as including his *Whole State of Humiliation*, his *Life of Sorrow*, and his *Painful Death*.

THAT the *Messiah*, before his Exaltation, was to be a Person of Sufferings, (notwithstanding the vain Expectation of the *Jews* to the contrary,) was plainly enough foretold in the *Old Testament*. *The Spirit of Christ which was in the Prophets, testified beforehand the Sufferings of Christ, and the Glory that should follow.* 1Pct.i.11.

It was foretold, that he should be a man of Sorrows, and acquainted with Grief; that he should be cut off out of the Land of the Living; that His Soul should be made an Offering for Sin, and on Him should be laid the Iniquity of us all. Concerning This therefore, our Saviour, before  
fore

If. liii. 3.  
Dan. ix. 26.  
If. liii. 8.  
If. liii. 6, 10.

for his *Death*, frequently warned his Disciples; And, *after* his *Resurrection*, he confirmed their Faith by explaining it; And, *after* his *Ascension*, the Preaching of the *Apostles* to the Jews was, *that Christ must needs have suffered.*

Acts xviii.  
3.

IN order to become capable of fulfilling these Prophecies and undergoing these Sufferings it was, that he was *conceived of the Holy Ghost*, and *born of the Virgin Mary*. He who, in his original State, was *not capable of Suffering*; condescended to be *conceived and born*, to be *made Flesh*, to be *made in the Likeness of Men*; on purpose that he might *Suffer*. And the first part of his Sufferings, was That very *Incarnation* itself; His laying aside the *Glo-ry which he had with God*, and taking upon him *the Form of a Servant*. Then, in that State of Humiliation, during the whole course of his life; besides the *natural Wants and Infirmities* of Humane Nature, *he was*, in a *particular* manner, *poor and afflicted*, and generally *had not where to lay his Head*. He all along bore the

John i. 14.  
Phil. ii. 7.

the *contradiction* of *Sinners*, and the *Weaknesses* of his *Own Disciples*. He *went about*, *doing good* to *Others*; but was *perpetually despised* and *affronted Himself*. And at last, was *betrayed* by *One* of his *Disciples*, and *forsaken* by *all the rest*; Was *accused* by the *Jews*, as a *Rebel* against the *Emperour*, and a *Blasphemer* against *God*; Was *abused* by the *Roman Soldiers*, *buffeted*, *scourged*, *crowned* with *Thorns*, *mocked*, and *spit upon*. Then he *underwent* an *Agony* of *Mind*, greater than can be *expressed*. And, after all, was *put* to a *cruel* and *ignominious Death*.

THE *Reason* of his *undergoing* these *Sufferings*, was, that he might *put away Sin by the Sacrifice of himself*; that he might be a *Propitiation* for us *through Faith in his Blood*; that he might *redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good Works*. This is that great *Mystery* of the *Christian Religion*, which is usually by *Divines* styled the *Satisfaction* of *Christ*.  
The

Heb. x. 26.

Rom. iii.

25.  
Tit. ii. 14.

The *whole* nature of which, we do not perhaps perfectly understand. But that which is both clear in *Scripture*, and agreeable to *Reason*; is This. By the Nature of *Things*, and by the Appointment of *God*, the just *Wages of Sin is Death*: Death, both Temporal and Eternal. Since therefore all men are *Sinners*, all men are subject to *Death*, and justly liable to the Divine Displeasure. And though all men are not *equally* Sinners, yet they are all *so far* Sinners, as that they cannot be *justified* in the Sight of Him, who is *of purer eyes than to behold evil, and cannot look on iniquity*; And therefore, according to the natural course of Justice, they must needs *All come short of the Glory of God*. Nay, they who have done *all that is their Duty to do*, are still but *unprofitable Servants*. And to Such as have *Never sinned*, *Eternal Life and Happiness* is still merely a *Free Gift* of God, and which could not be in justice claimed as *due* of natural *Right*. For God, whose *Free Gift* our very *Being* is, can be under no Obligation of Justice, to make Any, even

Nabakk. i.  
13.

Rom. iii.  
23.

even the most *Innocent*, creature Immortal. But when men *have sinned*, they have then not only no Right to *eternal Life*, but are *moreover* liable to such *Punishment*, as the *Governour of the Universe* shall think fit to inflict. And though upon true *Repentance*, natural Reason teaches and encourages Sinners to *hope* for *Mercy*; yet the *Degree* to which this mercy shall be extended, and the *Manner* in which it shall be dispensed, depend entirely on the good Pleasure of him who ruleth over all. Now here the Scripture has *revealed* to us, that the Wisdom of the Supreme Governour of the world, in order to deter men the more effectually from Sin, has thought fit to *appoint* that *without Shedding of Blood* there should be Heb. ix. 22.  
*No Remission*. By the Shedding of the *Blood of Christ* as a voluntary *Sacrifice for Sin*, This *Appointment* of God was *satisfied*; and the *Honour and Dignity and Authority* of his *Laws*, vindicated against *Sin*; And yet room made for the *Acceptance* of *Sinners* unto *eternal Life*, upon their sincere *Repentance* and *Amendment*.



ment. This is the True Notion of the *Satisfaction* of Christ.

THIS matter has sometimes been represented otherwise ; as if, in strictness of *Justice*, God could not *absolutely* have *forgiven* Sinners, without such a complete *Satisfaction*. But since God is *Supreme Lord* of All, and may do what he will with his *Own*, and (without Wrong to Any) may *remit* of his *own Right* what he pleases, and gives no Account of his Doings, and may punish or forgive Sinners upon what Terms and Conditions he himself judges fit : It seems much more reasonable to resolve this Whole Method of Mans *Redemption*, -(not into any *absolute Necessity* in the *nature of the Thing*, as if God *could not* have found out any other means ; Which it becomes not Us to presume to judge of : It seems much more reasonable (I say) to resolve this Whole Method into the *Wisdom* and *Good Pleasure* of God, who *chose* to vindicate the Honour of his Laws and Government in This Way rather than any Other.

UPON the same ground may reasonably be *reproved* the Presumption of Those, who, undertaking to explain beyond what is written, have taken upon them to affirm, that the *Sufferings of Christ* were *exactly equal* to those which the *Damned* were to undergo. For, the *Satisfaction* made to God, does not *consist* in This; that the Sufferings of Him who *makes* Satisfaction, be *exactly the same* with the Punishment due to Him *for whom* Satisfaction is made: But it consists in This; that God, who ruleth over All, is pleased to *accept* the voluntary Sufferings of our Saviour, as a sufficient *Vindication* of his Supreme Authority: So that upon the Merit of That Sacrifice, he can, consistently with the *Honour* and *Dignity* of his *Laws*, accept the Repentance of returning Sinners, and *Freely* forgive them their past Sins.

IF it be here further asked, *how* This Forgiveness of Sin is *Free*, as the Scripture constantly represents it; which yet God would not grant without so great a *Satisfaction*,

*Satisfaction*, as the Death of his Son: The Answer is plain: That it was no less truly a *Free Gift* of God, to *accept* and to *appoint* That Satisfaction; than it would have been to have granted *Remission*, without any Satisfaction at all. For he who *freely*, and without any Obligation, grants the *Means*; must be acknowledged as *freely* to grant the *End*, as if he had granted it any *other* way. God was not under Any *Obligation* to send his Son for our Redemption; Nor was our Saviour *obliged* to undertake that Great Work. But Sinful man, might justly have perished: And God could, if he had pleased, even out of the Stones of the Street, have raised up Children unto Abraham. The Forgiveness of Sin therefore, through the *Satisfaction* of Christ; is, nevertheless, a *Free Gift*. And all possible Thanks are due to God, for thus extending to us his Mercy in Christ. And all humble Acknowledgment is also to be made to our Saviour himself; who loved us, and willingly gave himself for us.

Mat. iii. 9.  
Gal. ii. 20.  
i. 4.

AFTER this Account of Christ's *Sufferings* in general, are to be considered the *Particulars* here added, of the *Time*, the *Manner*, and the *Consequences* of his Suffering. He suffered, " *under Pontius Pilate; was crucified, dead, and buried; he descended into Hell.* "

THIS Circumstance, of his suffering, " *under Pontius Pilate,* " that is, *when* That Person was Governour of *Judæa*; is inserted for the sake of fixing the *Time* of his Suffering. And the *Reason* of thus ascertaining the *Time*, is This. As the Prophet *Daniel* declares that he *understood* Dan. ix. 2. *by Books the number of the years that the Lord would accomplish in the Desolations of Jerusalem:* So, in a matter of much greater and more universal importance, the Sufferings and Death of Christ; it was very proper, the *Time* should be kept upon Record; that it might appear, he died in the *Fulness of Time*; at That precise Gal. iv. 4. *Time*, which had been antiently foretold; at the Expiration of *Daniel's Seventy* Dan. ix. 24 *Weeks of years, that is, seventy times seven*

G

OR

or *four hundred and ninety years*. Which Prophecy was, by This Event, punctually accomplished. For from *the Seventh year of Artaxerxes the King* (when Ezra went up from Babylon——unto Jerusalem, with a Commission to restore the Government of the Jews ;) to the *Death of Christ*, which was *to finish the transgression, and to make an end of Sins, and to make reconciliation for iniquity*; were precisely 490 (that is, *seventy weeks of*) Years. And this *Time* of our Lord's Suffering, is expressed in this Article of the Creed, not by the *Date of the Year*, which antiently was not so known and *determinate* a computation; but by the *Name* of the then *Roman Governour*; because *Records* were kept at *Rome*, of the Acts of their Governours in their several Provinces.

Ezra vii.  
6, 7, 8.

Dan. ix.  
24.

'TIS further observable upon This Head, that by our Lord's suffering *under Pontius Pilate*, who was a *Roman Governour*; is signified the completion of *Another* Prophecy, that the *Messiah* should appear

appear when *the Sceptre was departed* Gen. xlix  
from *Judah*; that is, when the *Jews*<sup>10.</sup>  
were become subject to the Empire of the  
*Romans*.

"TIS also remarkable that by This means, by his suffering under a *Roman* Governour, he was put to Death, not by a *Jewish*, but by a *Roman Punishment*; and *Thereby* likewise fulfilled some particular Prophecies, relating to the Manner and Circumstances of his Death: As, that *the Son of Man should be lifted up*, Joh. iii. 14 like *the Serpent in the Wilderness*, &c.

WHAT that particular *Punishment* was, is set forth in the next words; "*Was crucified.*" And This particular kind of death, it was *Therefore* prophesied our Lord *should* undergo, and he *Therefore* did undergo it; *because* it was a most *Painful* Death; Which is expressed in Scripture by his *enduring the Cross*. Also, *because* it was an *Ignominious* Death; such Heb. xii. as *Thieves* and *Robbers*, the vilest of Malefactors, used to be put to: Upon which Account, our Saviour is declared to have

If. liii. 12. been *numbred with the Transgressors*, to  
 Mark xv. 28. have *despised the Shame*, and to have *hum-  
 Heb. xii. 2. bled himself and become obedient unto  
 Phil. ii. 8. Death, even the Death of the Cross.*  
 Lastly, *because* it was accounted an *Ac-  
 cursed Death*: For which reason the A-  
 postle says, *Christ has redeemed us from  
 the Curse of the Law, being made a Curse  
 for us.*

THE following Words, that he *was*  
 “ *Dead*; ” are added in this Article, in  
 opposition to an erroneous Notion of Some  
 among the Antients, who imagined that  
 Christ suffered *in appearance* only, and  
 not *in reality*; or, that *Jesus* was not  
 himself *the Christ*, but Compounded of  
 Two Persons, one of which *Suffered*,  
 whilst the other remained *incapable of suf-  
 fering*. In opposition to which Errour,  
 the Creed declares that he *so* suffered, as  
*really and truly to Die*. Of which, One  
 Evidence was, his being *pierced* to the  
 Heart with a *Spear*, so that out of his  
 Side *came Blood and Water*. And that  
 Christ should indeed, not only *Suffer*, but

Joh. xix.  
 34.

*Die*, (besides that it had been expressly foretold by the Prophets *Isaiab* and *Daniel*,) was necessary in order to his being a *Sacrifice* and *Expiation* for Sin. For since *the Wages of Sin, is Death*; and God had been pleased to appoint, that *without shedding of Blood* there should be *no remission*; it was necessary, (not perhaps absolutely in the Nature of things, of which it becomes not US to judge; but, in and by the Appointment of God in his all-wise Government of the Universe, it was necessary,) that He, who was to redeem *Us* from *Death*, must, for the accomplishing of That redemption, *die Himself*. Wherefore, when it has been said by Some of greater Zeal than Knowledge, that *One Drop* of the Blood of Christ was of sufficient Value to redeem the whole World; and that consequently there might seem to be no absolute necessity that he should actually *Die*; 'Tis to be observed in Answer to This, that, literally and properly speaking, not the *Blood*, but the *Death* of Christ, is the *Expiation* for Sin; and that therefore, when we

11. liii.

Dan. ix. 26.

Rom. vi.

23.

Heb. ix.

22.



1 Pet. i. 18, are said in Scripture to be *redeemed with*  
 19. his *Blood*, 'tis only a figurative Expression for being redeemed by his *Death*. Which, by the way, shows the extreme Folly of the Church of *Rome*; Who if they had, as they pretend, some of the *real Blood*, not only of *Saints* and *Martyrs*, but even of *Christ* himself; yet from thence there would arise No Benefit, or Indulgence to Sin.

It follows: "*And was Buried.*" Which is added principally as an Evidence of his being really *Dead*, and in order to the Demonstration of the Truth of his *Resurrection*. He made his *Grave with the Wicked, and with the Rich in his Death.*

THE *Last* part of this Article, "*He descended into Hell,*" has the greatest difficulty in it. Some have understood this, as if *Christ* really *suffered* the *Torments* of the *Damned*. But This cannot possibly be True. For *Despair* of the Favour of God, *the Worm that never dieth*, 'tis evident could not possibly lay hold upon

upon *Him*. Nor is it necessary in the *Nature* of *Satisfaction*, as I have before shown ; that the *Satisfier* should undergo exactly the *Same* Punishment, that was due to the Guilty. But *Satisfaction* is what God, who ruleth over All, is pleased to *appoint* and to *accept*.

OTHERS have taught, that Christ *descended into Hell*, not Himself to suffer, but to *deliver Others* out of That Place of Torment. But This also, cannot be True. For the *Wicked*, according to the Declarations of Scripture, are not to be delivered at all. Nor did Christ *preach* in *Hell*, to the *disobedient old World* ; but he *preached* to them here upon *Earth*, before the Flood, by His Spirit that was in *Noah*. On the contrary, *the Souls of the Righteous are in the hand of God, and there shall no Torment touch them*. They are described in Scripture, as being in *Abraham's Bosom* ; in a place of Refreshment, and not of Torment.

Wisd.iii.1

Luke xv  
23, 25.

OTHERS have imagined, that Christ *descended into Hell*, to *triumph over Satan* in his *Own Kingdom*. But neither are the Devils *yet* confined to the bottomless pit, before the day of Judgment: Nor, if they were, is *That* at all their *Kingdom*, but their Place of *Punishment*. The *only Kingdom* of the Devil, is the Dominion of Sin in the *present World*. And *Here* Christ *triumphs* over him, by *destroying* Sin, which is *the Work* of the Devil.

THERE is still Another Opinion, of those who conceive that Christ's *descending into Hell*, or *into the lower parts of the Earth*, may mean nothing more than his *being Buried*. But This also must needs be a Mistake. For, according to *This* Notion, the inserting of this latter part of the Article, after the preceding words, *Dead and "Buried;"* would have been a mere *Tautology*.

THE *true* interpretation therefore of the words, "*he descended into Hell;*" I think, is This. That, as his *Body* was laid in the *Grave*, so his *Soul* departed in-  
to

to the *State of separate Souls*; being resigned into the *Hands of the Father who gave it*; where *they, who die in the Lord, rest from their Labours*. In what particular *Place* this was; or *what* our Lord *did* there, 'till the time of his Resurrection; as it is no where revealed, so 'tis neither *possible* nor of *any use* for us to know.

THE only Ground and Foundation of most of the forementioned Mistakes concerning this matter, is merely an erroneous Translation of a \* *Hebrew* and † *Greek* word; which neither in the Old Testament nor in the New, nor consequently in the Creed, ever signifies the † *Place of the Damned*, but in general only the *Invifible State* of *All* departed Souls,

ARTIC.

ARTIC. 5. **The third Day he rose again from the Dead.**

THAT our Lord was buried on *Friday* in the afternoon, and rose again on *Sunday* morning, that is, on "*the Third day*;" is evident in the *History* of the Gospel. But it being elsewhere expressly said, that he should continue *three days and three nights in the heart of the Earth*; for the reconciling of this, 'tis to be observed that the *Jews*, as *We* also do, by the word (*Day*) understand the Space of *twenty four hours*. Thus, when we say there are *Seven days* in the *Week*, we by the word (*Day*) understand the space of *a day and a night*. Thus in *Genesis*, in the *History* of the Creation, the word (*Day*) is used to signify the like whole space: *The evening and the Morning were the First Day*. Now nothing is more usual in common speech, than to express likewise a *Part* by the name of the *Whole*, as well as the *Whole* by the name of a *Part*. Thus we say, any thing

Matt. xii.  
43.

Gen. i. 5.

thing was *three Days* in doing; which was begun on the *first* Day, and finished on the *third*. Wherefore when 'tis affirm'd our Lord should be *three days and three nights* in the heart of the Earth; 'tis to be understood, he was to be there *before the end of the first*, and *after the beginning of the third*, of *those* Spaces of Time, which are usually called *Days*, or *Days and Nights*. But This perhaps may be thought a matter of *smaller* importance: Though, indeed, it never can be without its just *Use*, to explain and reconcile any Texts of Scripture, which at first Sight may seem not to agree exactly.

THE Reason, why our Lord continued such a *determinate time* in the Grave, before his Resurrection; was to *fulfill* the *prædiction* which he had expressly given his Disciples concerning that Particular. He had declared to them *before*, that he *must suffer many things of the Elders and chief Priests and Scribes, and be killed, and be raised again the Third day: And that, as Jonas was three days and three* Mat. xvi.  
21.  
*nights*

Matt. xii. *nights in the Whale's belly, so should the*  
 40. *Son of man be Three days and Three nights*  
*in the heart of the Earth.*

BUT because the *prædiction* itself would not have been given, unless it had upon *other accounts* been *before appointed* that it should *so* come to pass; *Another reason* therefore, *why* our Lord continued such a *determinate time* in the Grave, was to show that he was *actually* and *really Dead*. The Evidence of which, would not have been so great, if he had revived *sooner*.

THE *Reason*, *why* he continued in the Grave for That space of time *only*, and *no longer*; was, that he might not *see corruption*. It was sufficient, that he was proved to be *really Dead*: But God did not think fit to *suffer* his *Holy One* to *see corruption*.

ONE thing *further* concerning the *Time* of Christ's Resurrection, is remarkable: That it was on the Day *after* the Jewish Sabbath, that is, on the *First* day  
 of

of the Week. From whence, in the Christian Church, *That day* has always been observed as *the Lord's day*. The *Jewish Sabbath*, in commemoration of the *old* Creation, was the *seventh* or *last* day of the Week: But Christ's rising from the dead, or the Beginning of the *New* creation, being to *Us* of the greater importance; hence the day of his Resurrection, the *First* day of the Week, has from That time been to *Christians* the *Lord's day*. As, at the Coming out of Egypt, God commanded that *That Month* should for the future be *the Beginning of* Exod. xii. *months, the first Month of the year* to the *2.* Jews: So, from the time of our Lord's Resurrection, which was the Beginning of a greater Deliverance; the *Day* of his rising, the *First* day of the Week, was by the Apostles observed as the *Lord's day*. Hence we read that they used to *meet* on the *First day of the Week*, to preach and Acts xx. 7. *to break Bread*. And St Paul advises; *upon the First day of the week, let every* 1 Cor. xvi. *one of you lay by him in store, as God has* *2.* *prospered him, for charitable Uses*. And  
St John,



Rev. i. 10. St *John*, in his *Revelation*, calls That day by *Name*, the *Lord's day*.

IN the *Doctrine itself*, the Particulars principally to be considered, are; The *Testimony* we have of the *Truth and Certainty of the Fact*, that our Lord did *really* rise from the dead: And, the *Design* the *End* or *Effect*, of this his Resurrection.

THE *Testimonies* to the *Truth and Certainty of the Fact*, are: The *Evidence* of his *Enemies*, the *Watchmen* set by the Jews at his Sepulchre: The *Testimony* of *Women*, to whom he first appeared: The *Witness* of *One*, of *Two*, of *All* the *Apostles*, to whom he showed himself at several times, and conversed with them for *forty days* together: The singular and extraordinary *Testimony* of St *Thomas*: The *Evidence* of *above 500 brethren* at *once*, who all saw and conversed with him, and many of them died for the *Truth* of their *Testimony*: The *Evidence* of St *Paul*, who saw him *last of all* the *disciples*: The *Witness* of *Angels*: And, in the

Matt. xxviii. 11.  
Matt. xxviii. 9.  
Luke xxiv 34. 1 Cor. xv. 5.  
Luke xxiv 13.  
Luke xxiv 36.  
Acts i. 3.  
John xx. 26.  
1 Cor. xv. 6.  
1 Cor. xv. 8.  
Luke xxiv 5.

I

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the last place, the Testimony of God himself, *bearing them witness both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghost, according to his own Will.* Hebr. ii. 4.

THE *Design, the End or Effect,* of Christ's Resurrection was,

I. To declare his *Victory* over Death; *God having raised him up, and loosed the* Acts ii. 24.  
*pains of Death, because it was not possible that he should be bolden of it. Neither can he die any more: Death hath no more* Rom. vi. 9.  
*dominion over him. By this Victory over* Rom. i. 4.  
*Death, he is declared to be the Son of God with Power, according to the Spirit of Holiness.* The Sufficiency of his Satisfaction, and the Acceptableness of his Sacrifice of himself to God, is hereby evidenced. And our Justification consequently, or the Remission of Sin upon true Repentance and Amendment, is hereby assured to us: *God having begotten us again un-* 1 Pet. i. 3.  
*to a lively Hope, by the resurrection of Jesus Christ from the dead.*

THE only Question here arising, is, how and in what sense the Scripture in *Many* places declares, that *God raised up* Christ from the dead; and yet, in *Some* places, he speaks of *raising up himself*, and of having Power both to *lay down* his Life, and to *take it again*. But the explication of this matter, is not difficult. 'Tis true that Christ *raised up himself*, because he really had in himself *That Power*: And yet 'tis true also that *the Father* raised him up, because 'twas *from the Father* he received even *That* very Power of raising up himself. I have Power, saith he, to lay down my life; and I have Power to take it again: *This Commandment have I Received of my Father*. Thus in another place: *The Son*, saith he, *can do nothing of himself, but what he seeth the Father do; for, what things soever He doth, these also doth the Son likewise.*-----*For as the Father hath life in Himself, so hath he Given to the Son to have life in Himself.*

Act. ii. 24,  
32. Et pas-  
sim.

Joh. ii. 19,  
21.

Joh. x. 18.

Joh. v. 19,  
26.

## 2. ANOTHER

2. ANOTHER End and Design of Christ's Resurrection, was to assure us, that, *if we be planted together with him* Rom. vi. 5, 8. *in the likeness of his Death, we shall be al-* Rom. viii. 11. *so in the likeness of his Resurrection: That, if we be dead in Christ, we shall also live with him: That, if the Spirit of him that raised up Jesus from the dead, dwell in us; be that raised up Christ from the dead, shall also quicken our mortal Bodies, by his Spirit that dwelleth in us.*

3. THE Resurrection of Christ teaches us therefore, lastly, that 'tis absolutely necessary in the *spiritual* sense, in order to our being *quickened together with Christ*, Col. ii. 13. that we first become *dead unto Sin*; That, Rom. vi. 11. *like as Christ was raised up from the dead* Rom. vi. 4. *by the Glory of the Father, even so We also should walk in newness of Life.*

ARTIC. 6. *He ascended into Heaven; And sitteth on the right hand of God, the Father Almighty.*

OUR Saviour, after his Resurrection,  
 Acts i. 3. *having showed himself alive to his Disciples by many infallible Proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God;*  
 Luke xxiv 45. *having opened their Understanding, and*  
 Luke xxiv 27. *expounded unto them in all the Scriptures the things concerning himself; and having*  
 Acts i. 2. *given commandments unto the Apostles whom he had chosen; He departed from them, by ascending up visibly into Heaven.*

THE Manner of this his ascending, was with Glory and Majesty. Such as is  
 Ps. xxiv. 7. *described in the Prophecy; Lift up your heads, O ye Gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in: And referred to by the Angels, when they said to the Apostles; He shall So come, in like manner as ye have*  
 Acts i. 11. *seen him go into Heaven: And by St Paul,*  
 Eph. iv. 8. *in his application of those words of the*  
 Psalmist:

Psalmist : *When he ascended up on high, he* Pf. lxxviii.  
*led captivity captive.* 18.

THE *Place* he ascended to, is *Heaven* ; That is, the place where *God* in a more *immediate* and *particular* manner manifests his *Presence* and *Majesty*. Not that *God* is or can be *really* present in any *one* place, more than in *another* : But he can *manifest* his *Glory*, *where* and in *what manner* he pleases. And where he does this in the most *conspicuous* manner, *That Place* is called his *Habitation*, his *Throne*, his *Presence*. Because *Heaven* is higher than the *Earth* ; because *Thence* is derived all *Power* and *Influences* upon *Earth* ; because *There* is the habitation of *Angels* attending upon the *Commands* of *God* ; for these reasons, *God* who is *really* and *necessarily* present every where alike, yet, with regard to the *Exercise* of his *Power* and the *Manifestation* of his *Glory*, is represented to *Us* as being particularly in *Heaven*. To *That Place* therefore did *Christ* ascend unto his *Father*, even to the *highest* Place of *Glory* and *Majesty*, into

the most *immediate* Presence of God ;  
 Eph.iv.10. *far above all Heavens*, as St Paul expresses it.

THE *Reason* of his ascending thither, was, because Many *Ages* were still to come, before the general Judgment :  
 Acts iii. 21. *Him therefore the Heaven must receive, until the times of restitution of all things.*  
 Besides: As, in the Jewish Temple, the  
 Heb. ix. 7, *Higb Priest Alone once every year entred*  
 25. *into the Holy Place, with Blood of Others ;*  
 Heb. ix. 26. *so Christ, having once in the end of the world put away Sin by the Sacrifice of Himself, it was necessary that HE, with his own Blood, should enter once likewise*  
 ix. 12. *into the Holy Place, having obtained eternal Redemption for us: That is, it was necessary that he should ascend into Heaven, there to present his most acceptable Oblation before God, as a Propitiation for the Sins of the World. For Christ is not*  
 ix. 24. *entred into the Holy Places made with hands, which are the Figures of the true ; but into Heaven itself, now to appear in the Presence of God for us.*

IT

IT follows; “ *And sitteth on the right  
“ band of God, the Father Almighty.* ”  
Now here, as the word *Heaven* signifies  
not so much a *Place*, as a *State* of Happi-  
ness, Majesty, and Honour; so “ *the  
“ right band of God* ” signifies, not a  
*Situation*, (for God has no Hands, no  
Shape or Parts,) but it signifies a *State* of  
high Dignity, Power and Dominion,  
next and immediately after God himself,  
the Father of all. For which reason,  
'tis styled in several places of Scripture,  
the *right band of Power*, the *right band* Mark xiv.  
of the Power of God, the *right band of* 62.  
the Throne of God, the *right band of the* Luke xxiii.  
Majesty on high, and the *right band of the* 69.  
throne of the Majesty in the Heavens. Heb. xii. 2.  
Heb. i. 3.  
viii. 1.  
And the same thing is elsewhere set forth,  
under the following Phrases: That *he*  
*hath put all enemies under his Feet*: That 1 Cor. xv.  
25.  
*all Power is given unto him in Heaven and* Mat. xxviii  
18.  
*in Earth*: That *Angels and Authorities* 1 Pet. iii.  
22.  
*and Powers are made subject unto him*: Eph. i. 21.  
That he is *set far above all Principality  
and Power and Might and Dominion and  
every Name that is named, not only in*



*This world, but also in that which is to*  
 ver. 17. *come; the God of our Lord Jesus Christ,*  
 ver. 22. *the Father of Glory, having put all things*  
*under his feet, and given him to be the*  
*Head over all things to the Church; and*  
 Phil. ii. 9, *having given him a Name which is above*  
 &c. *every Name, that at the name of Jesus*  
*every knee should bow, of things in Heaven,*  
*and things in Earth, and things under the*  
*Earth; and that every tongue should confess*  
*that Jesus Christ is Lord, to the Glory of*  
*God, the Father. All which things are*  
*emphatically contained in this One expres-*  
*sion, that he " sitteth on the right hand*  
 Rev. iii. 21. *of God; "* that he is *set down with his*  
 Rev. xxii. *Father in His Throne; so that the Throne*  
 1. *of God is now the Throne of God and of*  
*the Lamb.*

THE word, "*Sitting,*" is not to be understood of a particular *Posture*, (for in other places of Scripture 'tis expressed  
 Rom. viii. that he *Is* at the right hand of God, and  
 34. that he *Stands* at the right hand of God;)  
 Acts vii. but the word, *sitting*, is used in Scripture  
 55, 56. the most frequently, because it most properly

perly denotes a *full Possession* of Dignity, and *Perpetuity* in retaining it. *After he had* Heb.x. 12, *offered One Sacrifice for Sins, he for ever* <sup>14.</sup> *sat down on the right hand of God, having perfected for ever them that are sanctified.*

His Office, during this his Sitting at the right hand of God, till his Coming to Judgment; is to *intercede* for us. Thus the Scripture declares, that he *maketh in-* Isaiah liii. *tercession for the Transgressours*; That he <sup>12.</sup> *appears in the presence of God for us, and* Heb.ix. 24. *ever liveth to make intercession for Them that* vii. 25. *come unto God by him: That we have an* 1 Joh.i. 1. *Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our Sins*; that is, for the Sins of those who truly repent and amend. That he Alone is the *One Mediatour between God* 1 Tim. ii. 5. *and Men, the Mediatour of the New Testa-* Heb.ix. 15. *ment, having purchased to himself a* Acts xxi. 28. *Church with his own Blood, and given* Gal i. 4. *himself for our Sins, that he might deliver us from this present evil World.* Wherefore all Those do greatly dishonour

- Col. ii. 23. him, who, by a *Shew of Wisdom in Will-worship and Humility*, join with him *Other Mediators* of their *own* appointment,
- Col. ii. 19. such as the *Blessed Virgin* or *Saints* or *Angels*. Which is, in *St Paul's* language, *not holding the Head*.

Lastly; *THE Person*, at *whose* right hand *Christ* sits, is "*God*," even "*the Father Almighty*." Concerning which, see the *First Article* of the *Creed*.

ARTIC. 7. *From thence he shall come to judge the Quick and the Dead*.

IN the words of *This Article*, there is nothing difficult to be explained. Yet, of all the *Articles* in the *Creed*, *This* is to *Us* of the greatest importance. And there are contained in it *Many Particulars*, worthy of our most serious consideration.

IN



IN the first place, the *Proof* that there *shall be* an universal Judgment, is both manifold and clear ; founded in the Light of *Natural Reason* in Men, and confirmed by express *Revelation* from God. The *Probability* of it, may very strongly be collected ; *from* the consideration of Mens being in their Nature *Accountable* Creatures, seeing and *distinguishing necessarily* between *Good and Evil*, choosing *freely* and determining their own *Actions*, and consequently being *worthy* of *Blame* or *Commendation*, of Punishment or Reward : *From* the natural and unavoidable *Apprehensions* of *Conscience*, which all men find hereupon arising within their own Breasts ; And *from* our correspondent natural Notion of God, as supreme Governour and righteous Judge of the World. This *Probability* is *confirmed*, by *Many* though *obscure* intimations in the *Old Testament*. And in the *New Testament* the *Truth* is *ascertained*, by numberless clear and *express* Declarations : It being the whole Design of almost every part of the Writings of the Evangelists  
and

**Act. xvii.** and Apostles, to assure us that *God hath*  
**31.** *appointed a day, in the which he will judge*  
*the world in righteousness, by That man*  
*whom he hath ordained.*

**2 Pet. iii.** *THE Descriptions the Scripture gives*  
**10.** *us of the Solemnity of This great day,*  
*are very moving and affectionate. That*  
*the Heavens shall pass away with a great*  
*Noise, and the Elements shall melt with*  
*fervent Heat; the Earth also, and the*  
*works that are therein, shall be burnt up.*  
**Jude 14.** *That the Lord cometh with ten thousands*  
*of his Saints, to execute judgment upon all.*  
**Matt. xxv.** *That when the Son of Man shall come in*  
**31.** *his Glory, and all the Holy Angels with him,*  
*then shall he sit upon the Throne of his*  
*Glory; And before him shall be gathered*  
**Matt. xvi.** *all Nations; and then shall he reward eve-*  
**27.** *ry man according to his Works. That the*  
**2 Thess. i.** *Lord Jesus shall be revealed from Heaven*  
**7.** *with his mighty angels, in flaming fire ta-*  
*king vengeance on them that know not God,*  
**1 Thess. iv.** *and that obey not the Gospel. That the*  
**16.** *Lord himself shall descend from Heaven*  
*with a Shout, with the Voice of the Arch-*  
*angel,*

*angel, and with the Trump of God. That all that are in the graves shall bear his voice, and shall come forth; they that have done good, unto the resurrection of Life; and they that have done evil, unto the Resurrection of Damnation. See also, Dan. vii. 9, 10. Rev. xx. 11, 12, 13.*

THE exact Time of this general Judgment, being one of those Seasons which the Father has put in his own Power; it is not for Us to know, or pry into it. Of That day and That hour knoweth no man, no not the Angels which are in Heaven, neither the Son, but the Father. One thing the Scripture assures us of, that it shall come suddenly as a Thief in the night; as the Flood upon the old world, or as the destruction of Sodom and Gomor- rha, when they were eating and drinking and suspected nothing. That it is very near to every one of us, is also very evident: Because, how many Ages soever the World may continue, yet to every particular person the time of his own Death must determine the Conditions, upon

Act. i. 7.

Mark xiii. 32.

1 Thess. v. 2.

Luke xvii. 26---30.

upon which *His* sentence will depend at the general Judgment.

THERE were Many in the Apostles times, who, by a misapplication of certain Prophecies relating to the destruction of *Jerusalem* and of the *Jewish State*, were led to think that the World would come to an end in *That Age*. But from our Saviour's own Prophecy, that *Jerusalem should be troden down of the Gentiles, until the times of the Gentiles be fulfilled*; which is clearly a prædiction of a *long season*:  
Luke 21, 24. And from the Apostles exhortation, *Be not soon shaken in mind, as that the day of Christ is at hand; let no man deceive you by any means; for That day shall not come, except there come a falling away first, and That man of Sin be revealed*: 'Tis evident, that not the *End of the World*, but only the destruction of the *Jewish State*, was to be expected in *That Age*. Nevertheless, whatever be the *Time*, how *near* or how *distant* soever, wherein the World is to end; 'tis (as I have said) the *same* thing to *Us*; seeing *our* particular Concern in  
the

the general Judgment, will depend entirely on the State wherein *we ourselves* leave the World, which we are very sure we must speedily do.

THE *Person* to be our *Judge*, is our Saviour himself; The same person, who condescended to take our Nature upon him, to be made subject to all our Weaknesses and Infirmities, and to be *in all* Heb. iv. 15, *points tempted like as we are, yet without Sin*: Who therefore *can be touched with the Feeling of our Infirmities*.

THE persons *to be judged*, are all Mankind; "*the Quick, and the Dead*:" those who shall then be found *Alive*, and those who have *died* in all foregoing Ages; *all*, both small and great, rich and poor, from the highest Prince to the meanest Beggar. In This Judgment therefore, by *Force* or *Power* shall no man prevail. *Riches*, shall find no place for Bribery or Corruption. *Learning* and *Wit*, shall be able to make no Evasions. *Poverty* and *Worldly considerations*, shall move no Compassion. *As many as have* Rom. ii. *sinned* <sup>12.</sup>



*sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law. The Righteous alone shall be exalted in That*  
 Rev. vi. 16. *day. And the Wicked, how numerous, how potent soever, shall say to the Mountains and Rocks, fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb.*

THE Things men shall be judged for, are all their *Actions, Words, and Designs*; publick, or secret. Nothing shall be hid from the Eyes of the All-seeing Judge. For God  
 Ecclef. xii. *shall bring every Work into Judgment, with*  
 14. *every secret thing, whether it be good, or whe-*  
 1 Cor. iv. 5. *ther it be evil. He will bring to Light the hidden things of Darknes, and will make manifest the Counsels of the Hearts: and then shall every man have Praise of God.*

THE Manner of this final Judgment, shall be with *exact Justice*, according to e-  
 Gen xviii. *very man's Desert. For the Judge of all the*  
 25. *Earth will do what is Right, and with*  
 Pl. xcvi. *Equity shall be judge the Nations. To*  
 9. *them who by patient continuance in well-*  
 Rom. ii. 7. *doing*

doing, seek for glory and honour and immortality, he will give eternal Life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath. And not only in general will reward the Good, and punish the Evil; but moreover in particular, each of these according to their respective Degrees. He which soweth sparingly, shall 2 Cor. ix. 6. reap also sparingly; and he which soweth bountifully, shall reap also bountifully. They that be wise, shall shine as the bright- Dan. xii. 3. nefs of the Firmament; and they that turn many to righteousness, as the Stars for ever and ever. And as one Star differeth from 1 Cor. xv. 41. another Star in Glory, so also is the Resurrection of the Dead. One shall be made Ruler over Ten Cities, and another over Luke xix. 17. 19. five, and another over two. One, shall receive a Prophet's Reward; and another, Matt. xxv. 22. shall receive a righteous man's Reward; Matt. x. 41, 42. and a third, inferiour to Both of these, yet shall in no wise lose his Reward. In like manner, in the distribution of Punishments; one shall be beaten with Many Stripes, and another with Few. Some, Luke xii. 47, 48. shall Matt. xxiii. 14. x. 15.

Luke xii.  
48.

*shall receive a greater damnation: And concerning Others our Lord declares, that it shall be more tolerable for the land of Sodom and Gomorrha in the Day of Judgment, than for Them. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.*

ARTIC. 8. **I believe in the Holy Ghost.**

1 Cor. xii. 6.  
Ver. 5.  
Ver. 4.

THE Creed, being a Paraphrase upon the Form of Baptism, is distinguished under *Three* principal Heads. Our Belief in God, the *Father and Maker of All*. Our Belief in the *Son of God*, Jesus Christ, the *Redeemer and Judge of Mankind*. And our Belief in the *Holy Spirit of God*, the *Inspirer of the Prophets and Apostles*, and the *Sanctifier of the Hearts of all good Men*. For as *there are diversities of Operations, but it is the same GOD, which worketh all in all; And as there are Differences of Administrations, but the same*

I

LORD;

*LORD; so also there are diversities of Gifts, but the same SPIRIT.*

WHAT the *Metaphysical Nature* of this *Holy Spirit* is, the Scripture has nowhere defined. He is the *Spirit of the Father*, because he *proceedeth from* (or is sent forth from) *the Father*. And he is the *Spirit of the Son*, because *Christ sends* him unto us *from the Father*.

THE Offices which the Scripture ascribes to the *Holy Spirit* are: That in the *Prophets* from the Beginning it testified beforehand to the *Sufferings of Christ*, and the *Glory that should follow*: That afterwards he was sent forth in a more Extraordinary manner, to be the *Comforter* and Director of the *Apostles*; To guide them into all Truth, because he should not speak of Himself, but whatsoever, he should bear, that should he speak: To teach them all things, and bring all things to their remembrance, whatsoever *Christ* had said unto them: To support them against the Powers of the World: To instruct them, without premeditating, what they should

1 Pet. i. 11

Joh. xiv.

16, 26.

Joh xvi.

13.

Joh. xiv.

26.

Mark xiii.

1 Joh. v. 6. answer before their Persecutors : To bear  
 Heb. ii. 4. *Witness to Christ, with Signs and Wonders  
 and with divers Miracles and Gifts, ac-  
 cording to the Will of God : And finally,*  
 Joh. xiv. *to abide with Christ's Followers for ever,*  
 16. *even unto the end of the World, as the*  
 Mat. xxviii *Great Sanctifier of the Hearts of good*  
 20. *men.*  
 Rom. xv. *men.*  
 16. *men.*

1 Pet. i. 2.

Acts xi 24.

OUR Duty, with regard to the *Holy  
 Ghost*, is to pray to *God our Father* conti-  
 nually, for the Assistance of this His *Ho-  
 ly Spirit*; whereby we may be enabled to  
 overcome all the Temptations of Sin.  
 We are to receive his Testimony, as deli-  
 vered down to us in the Writings of the  
 Apostles and Prophets: To obey his good  
 Motions; be solicitous to obtain his  
 Gifts and Graces, which are the Habits of  
 Moral and Christian Virtues; and be care-  
 1 Theff. v. full, above all things, not to *quench* and  
 19. *grieve* and drive him from us, lest we be  
 Eph. iv. 30. *found to do despite unto the Spirit of*  
 Heb. x. 29. *Grace.*

T H E R E

THERE is one thing particularly needful to be here taken notice of: That, to follow the *guidance* of the *Holy Spirit*, is not, to follow *Enthusiastick Imaginations*; but to be guided by *That Doctrine*, which the *Holy Ghost inspired* the Apostles to teach; and that we obey it in the Practice of all Moral and Christian Virtues, which are *the Fruits of the Spirit*. The *Apostles* were directed by a *Miraculous assistance* of the *Spirit*, upon every extraordinary occasion. But we have *Now* no Promise of any such miraculous direction. To obey the Spirit *Now*, is to obey his *Dictates* as delivered down to us in the *inspired Writings*: And to be a *Good man*, is *Now* the *only Evidence* of being *full of the Holy Ghost*. Gal. v. 22.  
Eph. v. 9.  
Acts xi. 24.

ARTIC. 9. **The holy Catholick Church; The Communion of Saints.**

THE “*Catholick*” Church, is the *universal* or *whole* Church of God. But the phrase is used in a considerable variety of Significations.

I. IN the first place, the Scripture represents Mankind so universally corrupt and degenerate, as that *All have sinned and come short of the Glory of God*; and that *no flesh can be justified in His sight*, who is *of purer eyes than to behold evil, and cannot look on iniquity*. Nevertheless, being essentially infinite in *Goodness* and *Compassion*, as well as in all other Perfections; he sent his Son into the World, to recover men from Sin, and to *redeem* them to God by his Blood. That is; That through the Merits of his *Death*, and through his continual *Mediation* and *Intercession*, all true *Penitents* might, in a Method consistent with the *Wisdom* of God's Government and with the *Honour* and

and Sacredness of his divine Laws, obtain reconciliation with God, and have Access unto the Throne of Grace. Christ having thus died for the redemption of mankind; God raised him from the dead, and exalted him to his own right hand in the heavenly Places, and gave him a Name above every Name, and a Kingdom which should never be destroyed. Subjects of this Kingdom, and Partakers of his Glory, shall all those be, out of the whole bulk of Mankind; who, by sincere Repentance and true renewed Obedience, become capable of applying to themselves the Redemption purchased by Christ. And These are, in the Largest sense of the word, his Catholick Church. All virtuous and good men, who have feared God and kept his Commandments, from the Beginning of the World; Whether under the Law of Nature only; as Enoch and Noah, Melchisedec and Job, Abraham and the Patriarchs, and Many who from the East and from the West and from the North and from the South shall come and sit down with These in the Kingdom of God: Or, under

Phil. ii. 9.  
Dan. vii.  
14.

Luke xiii.  
29.



the *Jewish* Dispensation ; having observed  
 Luke ii. the *Law of Moses*, and looked for *redempti-*  
 25, 38. *on*, and waited for the consolation of *Israel* :  
 Or, under the *Gospel-state* ; having belie-  
 ved in the name of *Christ*, and obeyed his  
 Laws as delivered in the Gospel : These  
 are, in the *Largest* and *Highest* sense of  
 the word, the true *Catholic Church* of  
 Christ, his *Spouse* and his *Body*, his *Bre-*  
*thren* and his *Members*, his *Sheep*, his *In-*  
*heritance*, the *Subjects* of his eternal King-  
 Eph v. 25, *dom*. This is That *Church*, which Christ  
 26, 27. loved and gave himself for it ; that he might  
*sanctifie and cleanse it*, and present it to  
 himself a glorious *Church*, not having spot  
 or wrinkle or any such thing, but that it  
 should be holy and without blemish, even un-  
 Rev. xiv. 5. defiled and without fault, before the throne  
 of God. This is that general *Assembly*  
 Heb. xii and *Church* of the first-born which are  
 23. written in *Heaven* ; even the *Spirits* of  
 just men made perfect. This is the true  
 ver. 22. *Mount Sion*, the *City* of the living God,  
 the heavenly *Jerusalem* ; making one Blef-  
 sed and complete Society, with an innume-  
 rable company of *Angels*, and with *Jesus*  
 the

*the Mediator of the New Covenant, and* ver.23,24.  
*with God the Judge of All. This is the*  
*First and Principal Notion of the Holy*  
*Catholick Church.*

2. THE "*Holy Catholick Church*"  
signifies in the *next* place, and *more usual-*  
*ly, the Christian Church only, as distin-*  
*guished from the Jewish and the Patriar-*  
*chal; The Church of Christ spread over*  
*all the World, as distinguished from the*  
*Jewish Church which was particular to*  
*one Nation. This is That Church, which*  
*being built upon the Foundation of the A-* Eph.ii.20.  
*postles, among whom Peter was a Rock or* Matt.xvi.  
*one firm foundation-stone, and Jesus Christ* 18.  
*himself the Chief corner-stone; is by their*  
*Disciples and Followers propagated*  
*through all generations, unto the End of* Mat.xxviii  
*the World: Christ having promised to be* 20.  
*always with it, and protect it, that the*  
*Gates of Hell, that is, Persecution and*  
*even Death itself, should not be able to*  
*prevail against it. This is That Church*  
*which though persecuted by Unbelievers,*  
*corrupted by [*avaricious*] worldly Factions,*  
I 4 *distracted*

*distracted* by Schisms, and most of all *deformed* by temporal Prosperity and the vicious lives of its professed Members; yet shall finally prevail and be restored in such Purity, that *the Kingdoms of the World*  
 Rev. xi. 15. *shall become the Kingdoms of our Lord and*  
 Isai. xi. 9. *of his Christ, and the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.*

3. THE "Holy Catholick Church" sometimes signifies still *more particularly* That *Part* of the universal Church of *Christ*, which in the *present* Age is *Now* living upon Earth; as distinguished from Those who have gone *before*, or shall come *after*. And These are the *present* True Members of *Christ*, wheresoever *dispersed*, or howsoever *distinguished*, over the Face of the whole Earth. This is the *present Church militant*, the *Invisible* Church, known only to God the Searcher of Hearts; who, among Christians of All Nations, and of different Rites, and great Diversity of Opinions, knows Who they are that worship him in Spirit and in Truth,

Truth, and obey him with Simplicity and Sincerity of Heart.

4. THE term, "*Catholick Church*," signifies in the last place, and most frequently of all, That *Part* of the universal Church of Christ, which at *any particular Time* is *Visible* upon Earth, in an *outward Profession* of the Belief of the Gospel, and an external *Communion* of the Word and Sacraments. And This is that Great *Field*, wherein grow together the *Corn* and the *Tares*. This is the *Net* in our Lord's Parable, wherein are inclosed both *good fish* and *bad*. This is the mixt Society of sincere Christians and Hypocrites, who shall not be *separated* till the *end of the World*. Matt. xiii.  
24, 25.  
ver. 47, 48.  
ver. 39.

THE *Church of Rome* pretends to be *itself* This whole *Catholick Church*, exclusive of all other Christian Churches. Which is the same Absurdity, as for a single *Member*, nay for a *Member* after it has *cut itself off* from the *Body*, presumptuously to call *itself* the *Whole Body*. They pretend also to give several *Marks* or *Notes* of

of the true Catholick Church. Such as are, *Visibility*; whereby they mean *Temporal Grandeur and Prosperity*: Which is in Scripture, on the *contrary*, more generally a Mark of Errour. *Universality*; whereby they mean *Extent of Country*: In which point, *Mahometanism* and *Paganism* far exceed them. *Antiquity*; whereby they mean, not *primitive* Antiquity, but a Succession of *Many corrupt Ages*. Also *Miracles*, in proof of new Doctrines: Against attending to which, our Saviour and his Apostles have given us the most *express Cautions*. In reality, *Marks or Notes* of the *True Church* there possibly can be *none*, besides *That One* which makes it to be the *True Church*; viz. its teaching the *same* unvaried Doctrine, which *Christ* and his *Apostles* taught from the Beginning. Which Doctrine is briefly and clearly contained, in the *Creed* and in the *ten Commandments* professed by all Christians, in all Ages and in all Countries, at their Baptism. To This doctrine the *Church of Rome* has not adhered; but has *corrupted* it with *Many Additions*; and,  
by

Matt. xxiv.  
4, 5, 24.  
2 Theff. ii.  
9.

by mixing the Authority of *Popes* and *Councils* and *vain Men* with That of Christ, has, like the Jews of old, by the *Traditions of Men* made void the *Commandments of God*.

T H E R E is one thing further to be observed upon this Head; That the *Catholic* or *Universal* Church of Christ being dispersed over *many* Nations, who live under *various* Laws and Forms of Government ; therefore every *Particular* Church must of necessity have a Power to appoint its *own Rites, Forms, and Ceremonies*. In which matter, the *End* being *Order, Decency, and Peace* ; the *Rule* is, to avoid *Contentiousness*, and every thing, as far as possible, that is likely to give *Offense* or cause *Divisions*,

T H E *Second* part of This Article, "*The Communion of Saints*," may likewise, as the Former, be taken in different senses,

IF the *Holy Catholick Church* be understood to signify *all good men*, under all the different Dispensations of Religion, from the Beginning to the End of the World : Then the *Communion of Saints* consists in This ; that they are All, Servants of the same *God* ; all guided and sanctified, after divers manners, by the same *Spirit* ; all live in *Hope* of the same divine *Promises*, made known at sundry times, and in different ways and degrees ; and shall all finally be made Partakers of the same *Glorry*, according to their different Capacities and Deserts, in the eternal Kingdom of God.

BUT if by the *Holy Catholick Church*, be meant the *Christian Church* only ; Then the *Communion of Saints* consists further in This ; that they are, not only *Servants* of the same *God*, and *Heirs* in general of the same *Promises* ; but that they have communion also in *professing particularly* the same *explicit Faith* in *Christ*, of whom the Antients had but an obscure expectation as of Him that was to come :  
That

That they are *Members* of his peculiar *mystical Body*, united under *Him* as their *Head*; governed by the same *Laws*, and partaking of the same *Ordinances*, of the *Gospel*. So that they, *being Many, are* Rom. xii.  
*One Body in Christ; and every one Mem-* 5.  
*bers one of another.* There is *One Body*, Eph. iv. 4  
*and One Spirit, even as they are called in*  
*One Hope of their calling: One Lord, One*  
*Faith, One Baptism, One God and Father*  
*of all, who is above all.*

CONSEQUENTLY 'tis the *Duty* of  
 All Christians, *living together at the same*  
*time, to endeavour to keep this unity of the* Eph. iv.  
*Spirit in the Bond of Peace*, by uniting in  
 a *visible and external Fellowship of Love*  
 and *Charity*; joining *publickly* in the same  
*Worship* of God; mutually *assisting, com-*  
*forting, instructing* each other; *with all* Eph. iv.  
*lowliness and meekness, with long-suffering,*  
*forbearing one another in Love:* In a word,  
 doing all the good *Offices*, that it becomes  
*Members of one and the same Body* to do I Cor. x.  
*for each other.* 12---27.



As to those who do *not* live upon Earth at the same time, the Communion of Christians with *Saints departed*, consists in our being *fellow-citizens with the Saints, and of the household of God*; members of the same *City of God, the heavenly Jerusalem*; having our *Conversation in Heaven, from whence also we look for the Saviour Jesus Christ*. It consists, in setting before us their *Examples*, imitating their *Patience* and all other *Virtues*, and praying to God that *His Kingdom may come*; when we, together with Them, shall have our perfect consummation and bliss both in Body and Soul, in His eternal and everlasting Glory.

Eph. ii. 19.  
Heb. xii. 22.  
Phil. iii. 20.

BUT for Us to direct *Prayers to departed Saints*, as the Church of Rome has presumptuously taught men to do; neglecting the Only and All-sufficient Mediator whom God has expressly appointed to That Office, or taking upon ourselves to join Others with him; is evidently unwarrantable and sinful. For neither is it possible for us, before the day of *Judgment*,

ment, to know certainly *Who Are* Saints ; neither, if we *did* know this, have we Any reason at all to believe they can *hear* our Prayers ; nor, if they *could*, are they at all appointed of God to be *Mediators* or *Intercessors* for us. If therefore praying to *Angels*, who we are sure *Are* ministering Spirits *sent forth to minister for them* Heb. i. 14. *who shall be Heirs of Salvation*, is expressly forbidden in Scripture ; and the *worshipping of Angels* be a *beguiling* ourselves of our Reward, in a *voluntary Humility*, Col. ii. 18. (in a *Show of Wisdom in Will-worship and* 23. *humility*,) *intruding into those things which we have not seen, vainly puffed up by a fleshly Mind, and not holding the Head, which is Christ* : Much more, the praying to *Saints*, who we *do know* certainly *not* to be *Ministring* Spirits, and *do not know* certainly nor probably that they *hear* us at all, nor *generally* whether they be *Saints* or not ; must be a departing from *Christ the True Mediator*, and a great derogation from his Honour.

ARTIC. 10. *The forgiveness of Sins.*

IN the Reason of Things, and in the Nature and Essence of a Law, men are bound at all times to obey the Will of God, and in no case knowingly to transgress it. By *Sin*, men become liable to the Penalty of the Law, and subject to the Divine Displeasure. By *Repentance* and *Amendment* after Transgression, arises a *Hope* of Pardon, founded upon our natural Knowledge of God's essential Attributes of *Goodness* and *Compassion*. But because *future Obedience*, is the *doing only what was our Duty to do*; and, properly speaking, makes no Expiation for Past Transgressions: Therefore the natural *Hope* of *Forgiveness*, is *but Hope*; and, at best, leaves men under uncertain Apprehensions, upon what *conditions*, and in what *manner*, and to what *degree* or *effect*, their Sins shall be forgiven them.

BY

By *Revelation* to the *Patriarchs*, in the Appointment and Acceptation of *Sacrifices*; by the whole tenour of the *Mosaick* law, in the institution of *Expiations* and *Atonements*; and by all the *Preachings*, and *Exhortations*, of the *Prophets*; God from time to time encouraged and *assured* this natural *Hope* of *Pardon* upon *Repentance*, in various *manners* and *degrees*, and to the Expectation of *manifold* both *present* and *remote* Blessings.

At length, by the Coming of *Christ*, the *Dispensation* of the Divine *Mercy* was fully opened; *Repentance* and *Remission* of *Sins* was commanded to be preached in <sup>Luke xxiv</sup> 47. *His Name* among all *Nations*; The Method of *Sinners* finding Acceptance and Reconciliation with God, through the Intercession of *Christ*, and by the Terms of the New Covenant in his Blood, was distinctly declared; And *Death* was abo- <sup>2 Tim. ii</sup> lished, and *Life* and *Immortality* clearly <sup>10.</sup> brought to light through the Gospel. This authoritative Assurance of God's granting men the liberty and benefit of *Repentance* <sup>Acts xi. 18,</sup>

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unto

unto life eternal, is the *Glad Tidings* expressed by the word [εὐαγγέλιον] *Gospel*. And as it discovers in the highest manner God's irreconcilable *Hatred against Sin*, that he did not think fit to pardon it without so great an Expiation as the Death of his Son; so it shows at the same time his essential *Goodness* and *Compassion towards Sinners*, that he was pleased to find out such a Method for their Recovery. For the Ground and Foundation of *God's Love and Mercy* towards Men, was not the *interposition of Christ*: But on the contrary, the Ground and Foundation of *Christ's interposing* on our behalf, was the original and essential *Goodness* of the *God and Father* of all. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.*

THE external Means, by which this Grace and Favour of the Gospel is applied, is *Baptism*. *Arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord.*

ACTS xxii.  
16.

THE

THE *Qualifications* requisite for *Baptism*, or ( in those who have from the beginning been educated in the Knowledge of Christ ) for the *publick* and *worthy Profession* of Christ's Religion; are *Faith* and *Repentance*. *Repentance towards God, and Faith towards our Lord Jesus Christ:* Acts xxi. 21. *Repentance from dead works, and Faith towards God:* Heb. vi. 1. A sincere Desire of amending all *past* Faults, and a firm Resolution of Obedience for the *future*. Hence *Baptism* is styled *The Baptism of Repentance for the remission of Sins; the Washing of Regeneration, and renewing of the Holy Ghost.* Luke iii. 31. Acts ii. 38. Tit. iii. 5.

THE *Effect* and *Consequence* of this Regeneration, the Scripture always supposes to be *True Virtue and Holiness of life* for the future. *We are buried with Christ by Baptism into Death; that, like as Christ was raised up from the dead by the glory of the Father, even so We also should walk in newness of Life.* Rom. vi. 3.

To *Apostates* who *totally renounce* this Baptism of Regeneration, the *Effect* and *Benefit* of it is made *void*. The *One Sacrifice* of Christ, being *rejected* by them Heb. x. 26. and *despised*; there remains *no new Sacrifice for Sins*.

IN those who do *not* totally *apostatize* from religion, but yet (contrary to their Profession) fall into any *Great* or *Habitual* Vice; their Sins, after the Knowledge of the Truth, must of necessity be more *inexcusable*; their Hearts, more *hardened*; their Repentance, more *difficult*; their Hopes, more *broken*. They are like *the Sow, that was washed*, turning again to *her wallowing in the Mire*. And it had been better for them not to have known the way of *Righteousness*, than, after they have known it, to turn from the *Holy Commandment delivered unto them*. 2 Pet. ii. 21, 22.

NEVERTHELESS, such persons as These, are still through the *Goodness and Forbearance and Long-suffering of God* continually invited to *Repentance*; and exhorted, that they do not by *Hardness and* Rom. ii. 4, 5.

*and an impenitent Heart treasure up unto themselves Wrath against the day of Wrath, and revelation of the righteous Judgment of God. Such persons are to be rebuked* Tit. i. 13. *sharply, but not driven to Despair. That* Heb. xii. *which is Lame, is not to be turned out of* 13. *the way, but that it rather be healed. St Paul delivered a Great Sinner to Satan* 1 Cor. v. 5. *for the destruction of the Flesh, that the Spirit might be saved in the day of the Lord Jesus: And, upon his true Repen-* tance, *gave an exhortation to comfort him,* 2 Cor. ii. 7. *lest perhaps such a one should be swallowed up with overmuch Sorrow. He speaks also of many Others that had sinned already,* 2 Cor. xii. *even in the Instances of Great Crimes;* 21. *and complains of them severely, for that they had not repented. St James likewise declares: Brethren, if any of you do err* James v, *from the Truth, and one convert him; let* 19. *him know, that he which converteth the Sinner from the Errour of his way, shall save a Soul from Death, and shall hide a multitude of Sins. St Jude also, speaking of different kinds of Sinners; Of* Jude 22. *Some, says he, have compassion, making a*



Rev. ii.  
22, 23.

*difference; and Others save with Fear, pulling them out of the Fire. And our Saviour himself, threatening some very Great Corrupters of his Religion, that he would cast them into a Bed of Sickness, and kill their children with Death; yet adds, even concerning these Great Sinners, except they repent of their Deeds.*

Rev. xi.  
13. xvi. 9.  
2 Cor. vii.  
10.

IN case of these *Great Sins*, the *Repentance* must indeed be also *Great* and *Exemplary*, so as to give *Glory to the God of Heaven*. It must be a *Repentance not to be repented of*: A Repentance proceeding from a *true Sense* of the Evil of Sin, and producing a real and effectual *Change and Reformation* of Life. But for the smaller *Failings, Infirmities, and Surprises*, incident to *sincere* and *virtuous* persons in the *whole* course of their Lives; for the *continual Forgiveness* of *These*, there is most evidently provision made through the *whole Tenour* of the Gospel. Our Saviour directs us to pray *daily* for the *forgiveness* of Such *Trespases*, upon condition of our being ready to forgive our  
our

our Trespaffes against *each other*. And by commanding us to forgive one another, not only *until Seven times, but until seventy times seven*; he plainly declares that <sup>Matt. xviii. 22.</sup> we may hope for proportionable Compassion at the hands of God.

THE Church of Rome, by their Doctrines concerning *Confession* and *Absolution*, concerning *Contrition* and superstitious *Penances*, concerning *Indulgences* and the *Power of the Keys*; have greatly confounded the Doctrine of the Gospel concerning the *Forgiveness of Sins*, with corruptions introduced merely by the *Vanity* and *Ambition* of Men. For the Texts upon which they ground their pretended Powers, do plainly mean, not to appoint men to sit in God's Seat of Judgment, but to *authorize* them from God to *preach* and to *assure* unto men the *Terms* or *Conditions*, upon which alone their *Sins* shall be *forgiven* them. *Whose soever Sins ye remit*, not according to your own Will and Pleasure, but *whose soever* <sup>John xx.</sup>

*Sins, ye remit* by executing your Comission, by publishing That Gospel which I have authorised you from God to preach to the World; *they are remitted unto them.*

AMONG *Protestants* also the Errour is no less dangerous, if, *confessing* their Sins continually to God, as the *Romanists* do to the *Priest*; they return again to the Practise of them, as having been *absolved* in course. For all *Such* confessions, whether to God or to the *Priest*; are but Mockeries of Religion. Without real *Amendment* and *Reformation* of Manners, there is no such thing as *Forgiveness of Sin.*

ARTIC.

ARTIC. II. *The Resurrection of the Body.*

THAT *in general* there shall be *another Life* after This, is very strongly proved from the consideration of the *Nature* and *Faculties* of the *Soul* of man; from all men's natural *Conscience* and unavoidable *Apprehension* of what is to come; and from the sense we have of our being *accountable* for our own actions; compared with the necessary *Attributes* and *Perfections* of God the Supreme Governor and righteous Judge of the World, and with the express *declarations* of the Gospel, whereby *Life and Immortality* 2 Tim. i. 10. are now clearly brought to Light.

AND if 'tis certain *in general*, that there shall be a *Future Life*; 'tis probable moreover *in particular*, that the Soul, which in the *present State* God has thought fit to cloath with a Body of Flesh, is in its *Nature* Such, as can best exert its *Faculties* even in the *future State* likewise, when united to a Body suitable to  
That

That State. And that therefore there will be a *Resurrection* of the *Body*.

To the *Jews* there seems to have been given some *Intimation* of this Particular, in the History of *Enoch* and *Elijah's* having been *translated* with their *Bodies*; in *Job's* Declaration of his Assurance that in his *Flesh* he should *see God*; in *Ezekiel's* vision concerning the Resurrection of the *dry Bones*; and in Some *Other* Passages of the Prophets.

BUT by the *Gospel* at length is this doctrine so clearly and fully revealed, that even upon This Account Christ may be justly styled *The Resurrection and the Life*. By Him and his Apostles it is now distinctly declared, that *All that are in the Graves shall hear his Voice, and shall come forth—unto the Resurrection*: That *the Sea shall give up the Dead that are in It, and Death and the Grave shall deliver up the Dead that are in Them*: That *This corruptible shall put on Incorruption, and This mortal shall put on immortality*.

As to the *Manner* of the Resurrection,  
*How the Dead are to be raised up, and* ver. 35.  
*with What Body they shall come:* The Scrip-  
 ture has told us, that it is sown in Cor- ver. 42, 43.  
 ruption, it is raised in Incorruption: It is 44.  
 sown in Dishonour, it is raised in Glory:  
 It is sown in Weakness, it is raised in Power:  
 It is sown a Natural body, it is raised a  
 Spiritual body. In a word; Christ shall Phil. iii. 21.  
 change our vile Body, that it may be  
 fashioned like unto His glorious Body, ac-  
 cording to the working whereby he is able  
 even to subdue all things unto himself.

THE *Objections* against this Doctrine,  
 drawn from *Philosophical Speculations* con-  
 cerning the *Sameness* of the *Parts* of the  
*Same Body*; are mere Trifling. Thou 1 Cor. xv.  
 Fool: That which thou sowest, is not quick- 36, 37, 38.  
 ned except it die. And That which thou  
 sowest, thou sowest not That Body that shall  
 be, but bare Grain, suppose of Wheat or  
 of some other Grain. But God giveth it a  
 Body, as it has pleased Him; and to every  
 Seed, his Own Body. The Body, at least  
 a great Part of it, during the whole course  
 of

of our Natural *Life*, is in perpetual Change: Yet the *Person* continues always the Same. At the *Resurrection*, every man shall be as really and truly the *same* Person that died; as in the morning he that awakes, is the *same* Person that went to sleep at night.

ARTIC. 12. *And the life everlasting.*

THE *Resurrection* of the Dead, is in order to that *final Judgment*, which shall pass upon all Mankind as soon as they are raised. The *Effect* of this Judgment, will be the separating of men according to their Deserts, and appointing them their different Portions in That *eternal State*, which shall succeed the Dissolution of this present World. Which *eternal State*, is, in the present Article, styled *The Life everlasting*; from that more excellent Part of it, which is the State of *Happiness* for the Righteous. But it includes also, by necessary Consequence, That State of  
*Punish-*

*Punishment* or *Misery*, into which the Wicked shall be sent at the Great Day.

THE Profession therefore of This Article, is in effect the professing our Belief, that the Judge of the whole Earth will, at the End of the World, render unto every One according as his Work shall be. The *Devil*, who was the Head of Apostacy; and his *Angels*, which followed him in the Great Transgression; and all *wicked Men*, who have willingly been seduced by the Temptations of Unrighteousness; The *impious* and *profane*, the *Blasphemer* and *Idolater*, the *Unjust* and *Fraudulent*, the *Tyrant* and *Oppressor*, the *unholy* and *unclean*, the *Adulterer* and *Whoremonger*, and every worker of *iniquity*; these He shall condemn to everlasting Destruction from the presence of the Lord and from the Glory of his Majesty, in the Lake that burneth with Fire unquenchable. But all *Virtuous* and *Good* men, all *just* and *righteous* and *religious* persons; who either under the *Light of Nature*, with *Enoch* and *Noah* and *Job* and the *Patriarchs*; or under



der the *Law*, with *Moses* and the antient *Prophets*; or under the *Gospel*, with the *Apostles* and Followers of *our Lord*; have sincerely indeavoured to obey the Commandments of God, in the practise of *Piety* and *Devotion*, *Justice* and *Truth*, *Sobriety* and *Holiness*; either from the Beginning of their Lives, or from the time of their sincerely repenting and forsaking their Sins; These he shall reward with Glory unspeakable, in the Kingdom of Heaven; which is *The Life everlasting*.

THE *Beginnings* of this eternal Happiness or Misery, may possibly be in the intermediate State between Death and Judgment. Where the Righteous *may* be very happy, by a well-grounded and assured Expectation of That *Crown of Righteousness*, which the Lord the righteous Judge shall give them at That day. And the Wicked *may*, on the contrary, be greatly miserable, by the Expectation of their irreversible Sentence; though it be not, before the day of Judgment, actually executed upon

2 Tim. iv.  
8.

upon them. But the *complete Establishment* of That eternal state, the Belief whereof is professed in This Article, shall not take place till after the *Resurrection*. And therefore 'tis placed the very *Last* in the Creed: *I believe—the Resurrection of the Body, and the Life everlasting.*

*WHAT* the Condition of Wicked men in particular will be in that everlasting State, we are not able distinctly to understand or describe. But the Scripture, to warn us against Sin, represents their Punishment in general under the most terrible expressions: Calling it an *everlasting Fire, prepared for the Devil and his Angels: Where their Worm dieth not, and the Fire is not quenched: Where shall be Weeping, and gnashing of Teeth: Where they shall drink of the Wine of the Wrath of God, which is poured without mixture, into the Cup of his indignation; and shall be tormented with fire and brimstone;—And the Smoke of their Torment ascendeth*

Matt. xxv.

41.

Mark ix.

44.

Matt. viii.

12.

Rev. xiv.

10, 11.

up

- up for ever and ever ; and they have no Rest, day nor night. Only This we are assured of, that the Punishment of e-*
- 2 Theff. i. 9. *very particular Sinner, even in That everlasting Destruction, shall be exactly proportional to the Degree of his Deserts. As is evident both from our Natural Knowledge of the Divine Attributes ;*
- Gen. xviii. 25. *shall not the Judge of all the Earth do Right ? And also from the express Decla-*
- Luke xii. 47, 48. *rations in Scripture, that Some shall be beaten with Few Stripes, and Others with Many : That Some kinds of Sinners, such as the hypocritical Pharisees, shall*
- Mark xii. 40. *receive Greater Damnation : And that*
- Matt. x 15. *it shall be more tolerable for the land of Sodom and Gomorrha in the day of Judgment, than for some Other Cities.*

IN like manner, *What* will be in particular the state of Good men in That heavenly Kingdom, which in this Article of the Creed is by way of eminence called *The Life everlasting* ; This also at present we are by no means able to describe.

For

For Now we know in part, and we prophe- 1 Cor. xiii. 9, 12.  
 sy in part ; and we see, as through a glass,  
 darkly : And it doth not yet appear, what 1 Joh. iii. 2.  
 we shall be : For Eye hath not seen, 1 Cor. ii. 9.  
 nor Ear heard, neither have entred into  
 the Heart of man, the things which God  
 hath prepared for them that love him. But  
 in general, the Scripture represents this  
 State of Happines to us under the high-  
 est Characters, of Fulness of Joy, and Pf xvi. 11 : 1 Pet. v. 4.  
 Pleasures for evermore, of a Crown of  
 Glory, of a Kingdom that cannot be mo- Heb. xii. 25.  
 ved ; of a City which hath Foundations, Heb. xi. 10.  
 whose Builder and Maker is God ; of an 1 Pet. i. 4.  
 Inheritance incorruptible and undefiled,  
 and that fadeth not away : Where nei- Matt. vi. 20.  
 ther Moth nor Rust doth corrupt, and  
 where Thieves do not break through nor  
 steal : Where the Righteous shall shine Mat. xiii. 43.  
 forth as the Sun, in the Kingdom of  
 their Father : Where Errour and Sin and  
 Misery shall be no more : But the con-  
 versation of them that shall be accounted Luke xx. 35.  
 worthy to obtain That world, shall be  
 with an innumerable Company of Angels, Heb. xii. 22, 23, 24.

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with

with the general Assembly and Church of the First-born which are written in Heaven, with the Spirits of Just men made perfect, with Jesus the Mediatour of the New Covenant, and with GOD the Judge of All. And they shall see his Face, and his Name shall be in their Foreheads. And they shall be before the Throne of God, and shall serve him day and night in his Temple; and he that sitteth on the Throne, shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat. For God shall wipe away all Tears from their Eyes: And there shall be no more Death, neither Sorrow nor Crying, neither shall there be any more Pain; for the former things are passed away. And yet even in This unspeakable Happiness likewise, as well as in the State of Punishment for the Wicked, there shall be Degrees in proportion to every man's Work: As has been shown above, in the latter part of the Explication of the Seventh Article of the Creed.

PART



# PART III.

## *Of the Decalogue or Ten Commandments.*

**N**EXT after the *Creed*, are in natural order placed the *Ten Commandments*. For *he that cometh to God, must* Heb. xi. 6. *believe that he is, and that he is a Rewarder of them that diligently seek him.* A man must first be *perswaded* of the great *Truths* of Natural and Revealed Religion; and then, in consequence of *That Belief*, he must live in *Obedience* to the *Commands* of God.

**T**HE *Commands* of God, are either *Moral* in their nature, or merely *Ritual and Positive* Institutions. Of the latter kind are the *Two Sacraments*: Of the former kind are the *Ten Commandments* delivered by *Moses*, and expounded by our *Saviour* in the Gospel.

**Qu.** You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be.

**Answ.** Ten.

**Qu.** Which be they ?

**Answ.** The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the House of Bondage.

IN this *Preface* are contained the *Motives* to Obedience ; drawn from the consideration, *first*, of the *Authority* of Him who gave these Commandments, “ *I am the Lord thy God :* ” And, *secondly*, of his *Goodness and Mercy* towards his people ; “ *Who brought thee out of the land of Egypt, out of the House of Bondage.* ” 'Tis *Necessary* that we obey God's Commandments,

mandments, because of his *Supreme Dominion* and *Sovereignty* over all: And we have *Incouragement* to obey them, because of his great *Goodness* and *Compassion* towards those that fear him.

THE *Argument* here urged, is directed particularly to the Nation of the *Jews*: Whom God “ *brought out of the land of “ Egypt, out of the house of Bondage.* ” But the *Commandments*, as expounded to *Us* by *Christ*, are still in substance the *Same*; and the *Force* likewise of the *Motives* to Obedience, is still always the *Same*. They are the *Commandments* of the *Lord our God*, whose Kingdom ruleth for ever over All: They are the *Commandments* of Him *who* hath *delivered* us from the *Bondage* of Sin and Misery, and who Alone is able to continue to us That *Deliverance*.

THE *Matter* of the *Commandments*, may be distinguished under *Two* Heads: Our Duty towards *God*, expressed in the *Four first*; and our Duty towards our *Neighbour*, in the *Six last* *Commandments*.



They were originally delivered by God himself in *Two Tables*. One of which, our Saviour calls *the First and Great Commandment*, which is the *Love of God*:

Matt. xxii. 38, 39. And *the Second* (saith he) *is like unto it, Thou shalt love thy Neighbour as thy self.*

COMMAND. I. **Thou shalt have no other Gods but Me.**

FOR the right understanding of This Commandment, 'tis to be observed,

1<sup>st</sup>. THAT it *Supposes* it as a thing known by the Light of Nature and Reason, that there is but *One God*: One Eternal, Omnipresent, Self-sufficient Being; of infinite Power, Knowledge, Wisdom and Goodness; the Maker, Governour, and Judge of the Universe; the Author and God of *Nature*; the same God, who, by his Works of Creation and Providence, manifests himself to *All Nations*; who, under the *Old Testament*, revealed himself in a more particular manner

ner to *Adam*, to *Noah*, to the *Patriarchs*, to *Moses*, to the *Prophets*; and who, in the *New Testament*, is set forth to us under this still more particular character, that he is *The God and Father of our Lord Jesus Christ*. For this is the peculiar additional Revelation of the Gospel; that, as *there is One God*, so there is *One Mediator between God and Men*.

<sup>2 Cor. xi.</sup>

<sup>31.</sup>

<sup>2 Tim. ii.</sup>

<sup>5.</sup>

2. THIS Commandment requires us to own and acknowledge This One True God, or to have him for Our God. Which implies, that 'tis our Duty to "Believe in him," and keep up in our Minds a constant Sense of him, as of our Omnipresent Governour and Judge; to "Fear him," upon account of his Power and Justice; to "Love him," upon account of his Goodness and Beneficence; to "Worship him," upon account of his Supreme Dominion and Sovereignty over all; to "give him Thanks," for all his Mercies and Benefits; to "put our whole Trust in him," upon account of his Veracity

and Faithfulness; to “ *call upon him* ” continually in Prayer, for the Supply of all our Wants; to “ *honour his Holy Name and his Word,* ” by a constant Study of his Will revealed in Scripture; and to “ *serve him truly all the days of our Life,* ” by a regular and habitual Obedience to all his Commandments. This is the *Acknowledgment* and *Worship* of the True God, enjoined in This First Commandment as delivered to *Moses* : And in

Matt. xxii. 38. the Gospel, *the First and Great Commandment* is declared to be the Worship of  
 Joh. xvi. 23, 24. the Same God, in the Name and through  
 1 Tim. ii. 5. the Mediation of *Jesus Christ*.  
 Eph. ii. 18.

3. THIS Commandment expressly forbids the *Worship* of any *Other God*, either *in stead of* or *together with* the *One True God*. The *Worship* of any *Other God*, of any other *real* or *imaginary* Being, in the place of the *One True God*; is direct *Idolatry*, or the *Worship of an Idol*. And the *Worship* of the *True God* under any *False Representation*, or *through* any other *Medium* of *Worship*,  
 than

than through the *One Mediator* whom He himself has appointed; is an *idolatrous* Manner of Worship. Which Sin, besides the *intrinsic* Malignity of the thing itself, in diminishing the Honour of God, which is the Foundation of Religion; has moreover, in its *effects*, always led men into *endless Superstitions*, attended naturally with the *biggest Corruption of Manners*. For the *Essence* of all *Superstition*, and the *natural consequence* of all *False Worship*, is the setting up some *Equivalent* in the room of real *Virtue and Holiness*, which is *essential* in *True Religion* towards *GOD*. In the *Heathen World*, This Sin was attended with the *vilest Immoralities*; as *St Paul* has at large shown in the *first chapter* to the *Romans*: And it was *particularly* the *Cause* of God's *rooting out* the seven Nations of *Canaan*, from before the children of *Israel*. Among the *Jews*, God commanded it to be punished with Death; and when they fell into it nationally, he delivered them up for it into the *Babylonish* Captivity. In the *New Testament* likewise, 'tis always  
ranked

ranked in the Catalogues of the most enormous Sins. And yet Churches which call themselves *Christian*, have at different Times presumed to set up *Methods of Worship*, and *Representations of God*, not warranted in Scripture; And have moreover taught men to apply themselves to *Angels*, and to imaginary *Saints*; to *Souls of men departed*, and to the *Blessed Virgin*, whom by a profane Ambiguity they affect to style the *Mother of God*; and even to *Relicks*, and to *Images of Wood and Stone*. All which Practises, are a Departing from the *One God*, and from the *One Mediator* which He hath Col. ii. 19. appointed; or, as St *Paul* expresses it, *not holding the Head*.

COMMANDM.

COMMANDM. II. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me, and show mercy unto thousands in them that love me and keep my Commandments.

OF the Sin of *Idolatry* there are *Two* Sorts: The Worship of a *False God*, forbidden in the *First* Commandment; And the Worship of the True God under a *False Representation*, or through any *unlawful Medium*, forbidden more particularly in this *Second* Commandment.

THE

THE *First and Great Commandment*, is the *Worship* of the *One True God*: And the *Foundation* of That *Worship*, is the framing *right and worthy Notions* concerning him; Which is what in this *Second Commandment* we are enjoined to preserve. God, is an *Omnipresent Spirit*; of infinite *Knowledge, Power, and Goodness*; the *Maker and Lord* of the *Universe*: And 'tis a great *Indignity* to his *Divine Majesty*, to represent him under any *corporeal Image* or *Similitude* whatsoever. 'Tis an *Indignity* to imagine that the *Creator of Rational Spirits*, that He whose *Offspring we ourselves are*, should be *like unto Gold or Silver or Stone graven by Art and man's device*. Which unworthy *Notions of God*, always withdraw men from true *Virtue and Holiness*, into numberless *Superstitious and Immoral Practises*.

ACTS xvii.  
29.

THOU shalt not make to thy self " *any Graven Image.* " The *Greek Writers* have sometimes distinguished here, between a *Graven Image* and a *Picture*:  
As

As if the Fault of making use of an *Image* in religious Worship, could consist, not in its being an *Image*, but in its being *Graved* rather than *Painted*. Which is exactly such a kind of Distinction, as *Balak* made to *Balaam*, when he said; *Come, I pray thee, I will bring thee* Numb. xxiii. 27. *unto ANOTHER PLACE; peradventure it will please God, that thou mayst curse me them from Thence.* These things show, how apt men are to deceive themselves with *Distinctions* where there is *No Difference*. The thing forbidden in This Commandment, is not the *Particularity* of *Graving* an *Image*; But the Prohibition is General, “*Thou shalt not make to thyself any graven Image, NOR any other Likeness.*”

FROM these words, “*Thou shalt not MAKE to thyself any graven Image;*” the *Jews* and many *Antient Christians* have thought, that the *Making* any *Images* at all, though without any intention of worshipping them, was unlawful. And indeed the setting up of *Images* in  
*Places*



*Places of religious Worship*, though without any present intention of worshipping them; has always been a great and dangerous Snare. But the Sense of the Commandment plainly is, only to forbid the making of Images as *Representations of God*, or in any way as *Objects* or *Mediums* of Worship. “*Thou shalt not make*” them, “*Thou shalt not bow down to*” them:” That is, *Thou shalt not make them in order to bow down to them.*

MAKE not “*the Likeness of any*” “*thing that is in Heaven above:*” Worship not the *Host of Heaven*, the *Sun*, *Moon* and *Stars*; or any imaginary *invisible Powers* in them. Neither represent *God* under the *Similitude* of any of these things. For the *Sun* is *His Sun*, and the *whole Heavens* are the *Work of his Hands*.

NEITHER make to thy self the Likeness of any thing that is “*in the*” “*Earth beneath, or in the Water under*” “*the Earth:*” Worship no Image of *Man*, *Beast*, or *Fish*: Neither represent  

1

God

*God* under any of these *Similitudes*: As did the *Egyptians* and other *Heathen* of old, and the *Worshippers* of the *Golden Calf* in the *Wilderness*, and *Jeroboam* who made *Israel* to sin.

HAD not the Experience of all Ages shown it, it could hardly have been thought possible in nature, that men should become so stupid, as to fall down Isai. xlv. to the Stock of a Tree; or so unreasonable, <sup>19.</sup> as to imagine that any *divine Virtue* or *invisible Power* should be annexed to an *Image* of *Wood* or *Stone*, or to the *Place* where an *Image* stands. Yet both *Pagans* and *Jews*, and *Christians* too, have been exceedingly prone to fall into this Vice. The Church of *Rome* has been so palpably guilty in this point, that they have been ashamed to let this Commandment stand, and have been forced to omit it in many of their Books. And the *Excuse* they make for their Use of Images in religious Worship, (that their original Intention was not that the *Images themselves* should be worshipped,) is as thin as a Spider's

Spider's web. For Corruptions of this kind, ever grow *by degrees*: And the Commandment was given on purpose to prevent their *Beginnings*. God charged the *Jews*, saying, *Ye saw no manner of similitude on the day that the Lord spake unto you in Horeb;—lest ye corrupt yourselves, and make—the similitude of any Figure.* Yet in the Wilderness they set up the *Golden Calf*, as an *Image* or *Representation* of the *True God*. And afterwards they set up the *Calves* in *Dan* and *Bethel*; still directing their *Worship*, through those *Representations*, to the *God of Israel*. Then they proceeded to set up the *Image* of *Baal*, who was a *False God*, one of the *Idols* of the *Nations*. And at last they went so far, as even to *make their children pass through the Fire to Moloch*. In like manner *Christians* began to corrupt themselves, first, with setting up *Images* in their *Places* of religious *Worship*, merely as *Historical Memorials*. Then they imagined peculiar *Favours*, annexed to *Prayers* offered to *God* in the *Places* where such particular *Images* stood. Af-

Deut. iv.  
15, 16.

2 Kings  
xxiii. 10.

ter

ter this, they began to direct Prayers to the *Saints* whom the Images represented: And, at last, in the most stupid manner, to the *Images* themselves. Towards *Saints and Angels* they expressed first a certain *Honour* or *Reverence*; and then they proceeded to *idolize* them directly, as *Authoritative Mediators* in conjunction with *Christ*. Towards the *Bread and Wine in the Sacrament* they showed first a certain *awful Respect*, as to the *Memorials* of *Christ's Death*: Then they proceeded to pay a *Veneration* to them, as being the *real Body and Blood* of *Christ*: After this, they presumed to *worship* them, as *Christ's Living Person*; and, at last, absolutely as *God Himself*.

THE *Reason* and *Inforcement* of the Prohibition of every species of this Sin of Idolatry, follows in the next words: "For I, the Lord thy God, am a jealous God:" Jealous, not like Earthly Princes, least their Authority should suffer any Diminution; For our Goodness ex- Ps. xvi. 2.  
tendeth not to Him, nor can our Wicked-

M

ness

*ness* do *Him* any Damage. But he is *Jealous* for *Our* sakes; least, by giving His Honour to Others, and His Praise to graven Images, our Notions should become Corrupt, our Understandings darkened, our Wills and Affections biaſſed and inclined to Evil. For all Idolatry (as I before observed) naturally leads to Other Immoralities; And when men *like not to retain God in their Knowledge*, they are very apt *to be given over to a reprobate Mind.*

THE Effect of this divine Jealousy, is expressed in the following words; “ *And visit the Sins of the Fathers upon the children, unto the third and fourth generation of them that hate me.* ” ’Tis a Threatning of lasting Temporal Punishments, a Threatning of National Judgment to be inflicted, on account of National Sins, upon a People under a particular Covenant, upon a People originally beloved for their Fathers sakes: In consequence of which National Judgments, their Posterity must of necessity suffer in course, as to Many Temporal Regards.

Yet,

Yet, to show that God extends not *Punishment*, properly speaking ; (for *All* Calamities brought upon Mankind by Providence, have not always the nature of a Punishment ; ) To show, I say, that God extends not *Punishment*, properly speaking, beyond the *Persons themselves* who sin ; he adds expressly, “ *of Them that Hate me.* ” Plainly intimating, that if the Posterity of the Wicked imitate not the Sins of their Fathers, they shall either be delivered from the threatned Calamity, or it shall not finally have to *Them* the nature of a Punishment. And, to shew how much *more* God delights in Blessing, than in Punishing ; he adds in a yet stronger expression, “ *And shew Mercy unto Thousands, in them that love me and keep my Commandments.* ”

COMMANDM. III. **Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.**

AFTER the *Worship* of the *One True God*, which is the *First* Commandment; and the *Worship* of him in a *right and worthy manner*, which is the *Second* Commandment: Our *next* Care must be, to behave ourselves with a *due Regard* to him in the *whole Course* of our *Lives* and *Actions*; as becometh the relation we stand in to *Him*, and *He* to *Us*. A constant Sense of *God* upon men's Minds, is the Foundation and Support of Religion; and will show forth itself not only in the more solemn Acts of religious *Worship*, but also in every part of common Life. The *antient Jews*, whenever *God* was mentioned, accustomed themselves to add; *whose Name be blessed*. The *Modern Jews* have turned This expression of *awful Reverence*, into a Superstitious *Forbearance*

bearance of ever uttering the Proper *Name of God* at all. *Christians* in latter Ages, seem to have fallen into the contrary Extreme; indulging themselves often in loose, careless, and irreverent ways of arguing and disputing concerning the Great Author of our Being.

THE Phrase we here render, “ *In vain*; ” signifies, strictly and properly, the same as *Falsely*. Hence *Idols*, because in reality they are *Nothing in the World*, nothing of what their foolish Worshippers imagine them to be; therefore in Scripture they are frequently styled *Vanities*, and *Lying Vanities*; *Falshoods*; *Gods, which by nature are no Gods*; having either no *Being*, or nothing of That *Authority and Power* which their Name denotes. And accordingly, to take the Name of God “ *in vain*; ” is, in the original and primary use of the Phrase, to allege the Name of God in support of some *Falshood*.

1 Cor. viii.

Deut. i.  
xxii. 27;  
Jonah ii. 8.  
Gal. iv. 8.



1. THE *First* therefore and the *Highest* Degree of *taking the Name of God in vain*, is *Perjury*. Which is a Sin of the greatest Malignity; as supposing God either to have *no Being*, or at least to have *no Regard* what Despite profane men do unto him. None therefore can be deliberately guilty of *This* Sin, but such as are totally irreligious, and have cast off all Hope and all Pretense to God's Favour, Yet by means of vain and insignificant Distinctions, or by customary Negligence and Inattention, men have frequently diminished the Sacredness of an Oath, who yet at the same time seemed not to have been Atheists.

2. THE *next* Breach of *This* Commandment, is *rash Swearing* in *common conversation*. In which Practice 'tis evident there is continual danger of *Perjury* through Negligence and Inattention. But if *This* was not the case; yet 'tis notorious *Profaneness*, *Irreverence*, and *Want of the Fear of God*, to be continually invoking him, carelessly and wantonly upon

on every light and trivial provocation of Passion. And This Sin is the more inexcusable, because *in nature* there is no *Temptation* to it. It arises wholly and solely from ill *Custom* and *Habit*; or from a direct *Contempt* of Religion; or perhaps, sometimes, from an Affectation of showing a sort of *Courage* in That Contempt. Whereas, in Truth, 'tis not an Instance of *Courage*, to defy the *Almighty*; but on the contrary a real Mark of *Cowardise*, not to *dare* to show a just Regard to him in the Presence of Profane men.

NOR is it any just Excuse, when men *Swear* by *other* things, without express mention of the Name of *God*. For This *Cautiousness* plainly shows, that 'tis in their Power to forbear *swearing at all*, as well as to forbear any particular *Forms of swearing*. And indeed, *whatever* a man swears by, it amounts in reality to the *Same* thing. For, Swearing by Any *Creature*, is, ultimately and in effect, swearing by the Name of *God*, whose *Creature* it is; and who Alone can with

any Sense be conceived to be finally appealed to, for the Truth of the Fact, and for the Sincerity of the Intention. *Whoso shall swear by the Altar, sweareth by It, and by all things thereon; And whoso shall swear by the Temple, sweareth by It, and by Him that dwelleth therein; And he that shall swear by Heaven, sweareth by the Throne of God, and by Him that sitteth thereon.* Wherefore, our Saviour exhorts, *Swear not at all: Neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footstool; neither by Jerusalem, for it is the City of the Great King: Neither shalt thou swear by thy Head, because thou canst not make One Hair white or black: But let your communication be yea, yea; nay, nay; For whatsoever is more than these, cometh of Evil.* Simplicity and Plainness of Speech, becometh Christians, who profess to be void of Fraud and Deceit; And whatsoever is inconsistent with such Simplicity, proceedeth from some evil Root,

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FROM these Admonitions of our Lord against *Common Swearing*, some have concluded that *all Taking of Oaths*, even upon the most Solemn occasions, is forbidden to Christians. But the contrary is evident, from the *Reason* of the thing; and from the *Examples in Scripture*, of *God's Swearing by Himself*; of our Saviour's replying to the High Priest, who *adjured him by the Living God*; of the *Angel in the Revelation*, swearing by Him *that liveth for ever and ever*; of *St. Paul's* asseveration, *God is my Witness*; and of the Apostles express declaration, that *an Oath for confirmation is ——— an End of all Strife*.

Gen. xxii. 16.  
Heb. vi. 13.  
Mat. xxvi. 63.  
Rev. x. 6.  
Rom. i. 9.  
Heb. vi. 16.

3. ANOTHER Breach of This Commandment, and very near akin to the fore-mentioned Sin of *Swearing* in common conversation; is That profane Custom, of *Curfing*. For if, upon every sudden Transport of Passion, a man *curfes* his Neighbour, *with* a real and malicious intention of wishing Evil to befall him; this is irreligiously making *light* of the *Curse*

*Curse of God.* And if he does it, *without* wishing any Evil to the person he curses; then 'tis using the Name of God *trivially* and with *Contempt*, as of one who *regards not*, and to *whom* is owing *no Regard*.

4. UNDER this Head of *taking the Name of God in vain*, are included also *all Blasphemous and Reproachful* ways of speaking concerning *God and Religion*.

5. BY this Commandment may likewise be understood to be forbidden all rash *Vows*; the matter of which, is either impossible, unjust, or unprofitable. Many Directions and Cautions have been given by Christian Writers, upon This Subject. But the plainest and safest Advice, is, that men *forbear* to make any *Vows* at all. For they are usually nothing but *Snares*. In the whole New Testament there is no one *Precept* concerning them, nor *Incouragement* to the making of them, nor *Example* of Any at any time made; except in *Two Passages* only; and

Acts xviii.  
18.

xxi. 23.

and in *Both* of these, the Persons who had the Vow upon them, were *Jews*,

6. Lastly; *ALL* light, irreverent, and trivial Use of the *Name* of *God* at all, in common conversation; is prohibited in the Sense and full Intent of this Commandment. The Design of which is, to preserve upon mens minds a constant Sense of *God*, as the Observer and Judge of all their Actions. Which is the Great Foundation of Religion,

To This Commandment there is, in very particular words, a *Sanction* or *Penalty* annexed: "*For the Lord will not bold him guiltless, that taketh his Name in vain.*" 'Tis a figurative and very expressive manner of denouncing a more than ordinarily severe Threatning: The guilty person shall *by no means escape unpunished*. Thus when Christ says, that He who shall *Teach* men to break any of His Commandments, shall be *the Least in* Matt.v.19. *the Kingdom of Heaven*; the Sense is very emphatical, that such a person shall *least of all men enter into the Kingdom of Heaven*;

ven; he, of *all men*, shall be the *Last* that shall enter; he, of *all men*, shall be the furthest from ever being admitted There.

COMMANDM. IV. Remember that thou keep holy the Sabbath-day: Six Days shalt thou labour and do all that thou hast to do: But the Seventh Day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattel, and the Stranger that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day. Wherefore the Lord blessed the Seventh Day, and hallowed it.

THE *Three first* Commandments direct us *Whom* we are to worship, and in *what manner*: The *Fourth* Commandment appoints a particular *Time* for that Purpose.

Purpose. And herein consists the *general Morality* of this Commandment. For if *Religion*, and the solemn *Worship of God*, be necessary ; there must be *Time* set apart for men to be *instructed in Religion*, and to *celebrate God's Worship*. But more particularly ; the *Ends and Reasons* of This Commandment are,

I. THAT men may *contemplate and commemorate* the Work of Creation. " *For in six days the Lord made Heaven and Earth, the Sea, and all that in them is.* " By the *contemplation of Nature*, men are led to the Knowledge of the God of Nature. For, *the invisible things of Him, even his eternal Power and Godhead, are clearly seen from the creation of the world, being understood by the things that are made.* This Knowledge of God's Creation, is the great Preservative against *Idolatry* : When men are assured, that the *Sun is His Sun* ; and that the *Host of Heaven*, which ignorant Nations have worshipped, the *Moon and Stars* and all the Powers *visible and invisible* that are in them,

Rom.i.20.

Matt.v.45.



them, are the *Work of his hands*, and that  
 Rev. iv. 11. *for His Pleasure they Are, and were created.* For This Reason, the Sabbath is  
 Exod xxxi *a Perpetual Covenant, a Sign between me*  
 16, 17. *and the children of Israel for ever : for in*  
*six days the Lord made Heaven and Earth.*  
 And not to the children of Israel only, but  
 from the very *Beginning of the World*,  
 was This a Sign and a Covenant *appointed*  
 Gen. ii. 3. *of God ; and is therefore of a moral na-*  
*ture, through all generations.*

As to the particular *Space of Time*, in  
 which this beautiful Fabrick of the world  
 Heb xi. 3. *was formed out of a Chaos, and made of*  
*things which do not appear ; 'tis not in it-*  
*self at all material, whether it had been*  
*performed in One moment or in six days.*  
 For the doing of it in *six days* is as mira-  
 culous, as in *one Moment* ; and in *One mo-*  
*ment* as easy, as in *six days*. But for our  
 greater *distinctness* of Perception, 'tis de-  
 scribed to have been effected in *six days* ;  
 and possibly, moreover, as this might be  
 a typical representation of some Greater  
 2Pet. iii. 8. *Periods ; seeing One day is with the Lord*

*as a Thousand years, and a Thousand years as One day.* And when 'tis said, God "*rested the seventh day;*" the Meaning evidently is not, as if the foregoing Work had been any *Labour* to the Almighty; but merely that the Work was *then complete*, and needed no further Addition.

2. THE institution of the Sabbath was renewed to the children of *Israel* in the Wilderness, with a particular *additional* reason. *And remember that thou wast a* Deut. v. *Servant in the Land of Egypt, and that* <sup>15.</sup> *the Lord thy God brought thee out thence, through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day.* This reason was *peculiar* to the people of the *Jews*. And upon This account (of commemorating their deliverance from the Egyptian Bondage) it seems to be, that they had so *strict* and *rigorous* a Command to forbear absolutely every sort of Work; insomuch that the man who did but *gather*

Numb. xv 32, 35. *ther Sticks upon the Sabbath-day, was commanded to be put to Death.*

3. ANOTHER *reason* of this Commandment is, that the *Poor Labourer*, and the *Servant*, and even the *Cattle*, may have a time of *Rest*. On the *seventh day thou shalt rest; that thine ox and thine ass may rest, and the Son of thy handmaid, and the Stranger may be refreshed*. This reason likewise, as well as that of commemorating the Creation, is of a moral and perpetual nature. And 'tis here particularly remarkable, that God (without whose Providence *not a sparrow falls to the ground*) condescends to take care even of *Beasts* and *Cattle*: To teach men humanity, and a merciful Temper; and that a *righteous man* must regard even *the life of his Beast*.

Exod. xxiii. 42.  
Matt. x 29.  
Prov. xii. 10.

Now from these Observations it will be no difficult matter to determine the Question, how far This Commandment continues obligatory upon *Christians*. The part *instituted* to the *Jews* in the Wilderness, the *rigorous* and *strict Rest* in commemoration

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memoration of their deliverance from the *Egyptian Bondage*, was imposed upon *That Nation only*; and is therefore by *St Paul* joined with *Meats and Drinks* Col. ii. 16. and *New-Moons* and *Holy days*, which were Laws not extending to the *Gentile Converts*. And for the same reason our Lord says concerning the *Sabbath*, what could not have been applied to any of the rest of the Commandments; *Therefore* Mark. ii. 28. *the Son of man is Lord also of the Sabbath.*

But the *Moral* part, the ascertaining of *Time for the Solemn and Publick Worship of God, who created all things*, the *instruction* of ourselves and others in the *Knowledge of God and of his Works*, and the allowing a *Time of Rest to Labourers, Servants, and Cattle*; is of *eternal* and unalterable reason. And they who by the *habitual* Practise of Virtue, preserve *daily* and *continually* upon their Minds a Sense of *God and Religion*, in the whole Course of their Lives; may be truly said, in the *Christian* sense, to keep a *perpetual Sabbath*. Upon which account, both the *Land of Canaan*, wherein the *Israelites*

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were

Luke i.  
74, 75.

were to serve God *without Fear, in holiness and righteousness before him All the Days of their lives*; and the *Heavenly Canaan*, whereof the earthly was but a Type and a Figure; are by St Paul figuratively represented, in a very elegant Allusion, under the notion of an eternal *Sabbath*

Heb. iv. 3.  
8, 9, 11.

or *Rest to the people of God.*

AND even as to the *instituted* part; tho' the Sabbatical commemoration of the deliverance out of the *Egyptian Bondage*, was peculiar to the *Jewish* Nation only; yet, according to the Appointment and Practise of the Apostles, there has constantly been observed among *Christians* a solemn weekly commemoration of the *Resurrection of Christ*, our Deliverer from *Spiritual Bondage*. And This, in the New Testament, is styled *The Lord's Day*.

Rev. i. 10.

THE *Manner* in which This Day ought to be observed among *Christians*, is, in attending the Publick Worship of God, in hearing the Word, in reading the Scriptures; in instructing and assisting those

those, over whom we have any Influence, in the Knowledge and Practice of their Duty. In a word, 'tis to be spent in works of *Necessity*, and in works of *Charity*; and in whatsoever tends, without Superstition and without Affectation, to the real Honour of God, and to the true Interest and Promoting of Religion and Virtue in the World.

THE *Extremes* to be avoided, are: On the one hand, (and which in the Present Age is by much the most usual and dangerous Extreme,) That Habit of spending great part of the Lord's day in *Gaming*, and in other loose and debauched Practices; which has been encouraged by *Popery*, and which has to numberless persons been the *corruption* of their *Principles*, and the entire *Ruin* of their *Morals*. On the other hand; an affected *Judaical* or *Pharisaical* Preciseness, which usually proceeds from *Hypocrisy*, or from a want of understanding rightly the true Nature of Religion. When the Pharisees accused our Lord for working a charitable and beneficent Cure upon the Sabbath-day, his

Joh. v. 17. Answer to them was, *My Father worketh hitherto, and I work.* His Meaning is:  
 “ Ye have a very wrong Notion of the true  
 “ Sabbatical Rest, which God has com-  
 “ manded: From his Work of *Creation*,  
 “ God *does indeed* Now rest; but in Acts  
 “ of *Providence, Preservation, Govern-*  
 “ *ment, and doing Good* to his Creatures,  
 “ in *These* things *My Father* worketh *hi-*  
 “ *therto*, and *will work for ever*; And in  
 “ *these* Instances, *I* also work, and *every*  
 “ *good man* works, both on the *Sabbath-*  
 “ *day* and *continually.* ”

COMMANDM. V. Honour thy Fa-  
 ther and thy Mother; that thy days  
 may be long in the Land which the  
 Lord thy God giveth thee.

THE *Four* foregoing Commandments  
 are the *First Table*, containing our Duty  
 towards God: The *Six* following, are the  
*Second Table*, containing our Duty to-  
 wards our *Neighbour*.

AND

AND *here* 'tis observable, that *God* is pleased to begin where *Nature itself* does; requiring us in the *first place* to make just Returns of Honour and Benevolence to Those, by whose Care and Tenderneſs we have been preſerved and ſupported in the moſt *helpleſs* part of our Lives. The *Extent* of This and the like Precepts, is indeed much enlarged by the Goſpel; wherein we are commanded to love *All Mankind*, and to be ready to do good Offices even to our *Enemies* themſelves. But This is evidently to be underſtood of That *Universal Good-Will*, which muſt of neceſſity be exerciſed in very *different Manners* and *Proportions*, according to the *different Circumſtances and Relations* wherein *different Perſons* do ſtand to Us; and alters nothing of that *particular Honour* and *Regard*, which we are here required to pay in the *first place* to our *Parents* and *Benefactors*.



To *This* Commandment there is annexed a *particular Promise*; that "*thy days may be long in the Land which the Lord thy God giveth thee.*" And St Paul takes notice of it accordingly, as the *first Commandment* (the *only one* of the Ten) *with Promise*. There seems to be in the nature of the thing itself a certain aptness of congruity, in annexing the Promise of *long Life*, to Them that *honour* the persons by whose *Means* God hath been pleased to *give* us *Life*, and by whose *Care*, he hath *preserved* us through the most *helpless* part of it. *How far* and to *what degrees* this Promise has been fulfilled *literally*, it is not easy for us to judge. But as *the Land which the Lord their God gave* to the Israelites, was certainly a *Type* of a *better country, that is, an heavenly*; so the Promise of *long life* in That Land, is undoubtedly an *Emblem* of *Eternity*. The case is the same, as in Other Instances in Scripture. The Prophecy, that *the Foundations of Jerusalem should be laid with Sapphires*, and her *Gates of Carbuncles*; is evidently a præfiguration of the

Eph. vi. 2.

Heb. xi. 16.

 Isai. liv,  
 11, 12.  
 Tobit xiii.  
 16.

the heavenly Jerusalem, the City of the Heb. xii. 22.  
 Living God, (τὴν τῆς Θεμελίδος ἔχουσαν πό- Heb. xi. 10  
 λιν) the City which hath THE Founda-  
 tions (described by St John in the *Apoca-* Re v. xxi.  
*lypse*;) whose Builder and Maker is God. 19.  
 In like manner, to be written in the wri- Ezek. xiii.  
 ting of the House of Israel, and written in 2.  
 the Book; are Phrases in the Old Testa- Dan. xii. 1.  
 ment, certainly alluding to that clearer  
 Expression in the New Testament, of be-  
 ing written in the Book of Life. Rev. xx. 15.

To “honour” our Parents, is, to make  
 them suitable Returns of *Love* and *Affection*;  
 to *obey*, *respect*, and *submit* to them; not  
 only to the *gentle*, but even to the *froward*;  
 in all things *just*, in all things *lawful*, in all  
 things *honest* and of good report: And,  
 when persons are *grown up* to years of dis-  
 cretion, still in matters of *great Concern*  
 in life, to consult and be advised by them,  
 as far as Reason and Piety and Gratitude  
 shall require. But the Particular *princi-*  
*pally* intended in this Precept, is, that  
 Children afford their Parents a reasonable  
*Support* and *Provision*, in the time of Age

and Necessity, The Jews of old, were very faulty in This Particular ; discharging men from all Obligation to relieve their necessitous Parents, upon their contributing a certain *Sum* to the Service of the Temple ; and so *making the Commandment of God of none effect*, through the Tradition of Men.

Matt. xv.  
4, 5, 6.  
Mark vii.  
11, 12, 13.

THE *Persons* here commanded to be honoured, "*thy Father and thy Mother,*" must be understood to include, not only *Parents literally*, but *figuratively* also ; The *Fathers* of our Country ; *Magistrates*, Supreme and Subordinate ; *Masters* and *Mistresses* in Families ; *Ministers* and *Teachers* of Religion. To each of these there is an Honour and Regard due, proportional to the Nature and Degree of the Relation. To *Magistrates* there is due from Subjects, *Obedience* according to the Laws of the Country, in all things not opposite to the Law of God.

To *Masters* there is due from Servants, *Diligence and Industry, Honesty and Fidelity* ; Also *Submission*, according to the Advice

Eph. vi. 5.  
1 Pet. ii. 18.

Advice of the Apostle; Only with this difference, that, whereas in the Apostles days the Servants spoken of were Slaves under absolute Lords, Servants Now, being hired by Contract, are to pay such Submission only, as is appointed by Law or by Agreement. To *Ministers* and *Teachers* of Religion, there is due from the People such *Respect*, as to *Stewards* <sup>1 Cor. iv.</sup> *of the Mysteries of God*; A willingness to hear and be instructed by them, and to observe and practise whatever they can show to be the Will of God. *Lastly*, towards all *Superiours* in every kind and degree, there is due, especially from *young Persons*, a *Decent and Respectful* Behaviour.

T H E R E is still one thing further to be taken notice of, under this Commandment: That, as in *Nature* all Influences and Operations are *mutual*, so in all *Relations* there is a *Duty reciprocal*. 'Tis to be understood that *Parents* are by this Commandment required to love, support, instruct, and be gentle towards  
their

their Children. *Princes and Magistrates*, to govern according to Law and Reason; as having themselves a Supreme Lord, to whom they must give account. *Masters*, to exact Service, not rigorously, but with *Mildness*, and according to Contract; not as from Slaves, (nor even from *Them* with Cruelty,) but as from Servants upon limited and agreed Terms. *Governours in the Church*, not to assume Power over the Consciences of men, *as being Lords over God's Heritage*; but to be faithful and diligent in Teaching and in

1 Pet. v. 3. Exhortation, *as being ensamples to the Flock.*

COMMANDM. VI. **Thou shalt do no Murder.**

THE *first Four* Commandments, set forth our Duty towards *God*; the *Fifth*, expresses the Duty owing to our *Superiours* among *Men*; and the *five last* declare our Duty towards *All men in general*, with regard to the *Life*, the *Property*, the  
*Reputation*

*Reputation* of our Neighbour, or whatever else may in any way affect him.

THE greatest and most irreparable Damage one man can do to another, is the taking away his *Life*; and therefore the *First* of the Commandments under *This* Head, is, “ *Thou shalt not kill.* ” But because *This* phrase has some *Ambiguity* in it, we choose therefore to render it more strictly and properly, “ *Thou shalt do no Murder.* ” For there are Many Cases, wherein the *Life* of a man may be taken away, without the Sin of *Murder*.

A MAN may kill his Neighbour by *Chance*, by some wholly unforeseen *Accident*, when he had no Design of hurting him at all. And where there is no *Design* or *Intention* in the Mind, the Action has in it nothing of *Morality* or *Immorality*. Yet any degree of *Carelessness*, is a *Fault*: And therefore, in the Law of *Moses*, God was pleased to command, that whosoever slew a man by *Accident*,  
should

should be at the Trouble of *fleeing to a City of Refuge.*

A MAN may be forced to kill Another, in his *own* necessary *Self-Defense*: And then the Sin is, not in the *Slayer*, but in him that *is slain*. For in all cases of *Force*, not he who is *compelled* to strike the Stroke, but he who is the *Cause* of the Evil, bears the whole *Guilt*. *If a Thief be found breaking up, and be smitten that he die; there shall no blood be shed for him.* For the same reason, *Enemies* may be slain in a just and necessary *War*; and 'tis no *Crime*, but an *Honour*, to be successfull in destroying them. But *Wars* of mere *Ambition*, are direct *Murders*.

Exod. xxii.  
2.

Rom. xiii.  
4.

ALSO in times of *Peace*, the Lives of *Malefactors* may be justly taken away, for the Preservation and Security of the Publick. There is conferred upon the *Magistrate*, the *Self-Defense* of the *whole* Society; and God himself has approved and given this Authority, that he should *not bear the Sword in vain.*

THESE

THESE are the Cases, wherein the *Lives* of men may be *taken away* without *Sin*. And for the sake of *distinguishing* these cases it is, that the words of the Commandment are thus rendred, “ *Thou shalt do no Murder.* ” *Murder* therefore is the killing of a man, not by *misfortune*, but with *design*; not for our *own defense and preservation* in necessity, but out of *malice and hatred* towards our *Neighbour*; not as destroying a *publick Enemy*, but one with whom we ought to have lived under the natural Ties of *Friendship and Humanity*, or at least of mutual *Forgiveness*; not as bringing a *Malefactor* to *Execution* for the preservation of the Commonwealth, but as cutting off an innocent Member to the *Hurt and Loss* of the Publick.

AND This, of all Crimes, is the most *enormous*; because the Damage is most irreparable. For, *what* can be given a man in *exchange* or in *recompense* for his *Life*? Or what satisfaction can *He* make for destroying the *Image of God*, who, far Gen. i. 27.  
from



Matt. v. 36. from restoring Life, *cannot make one Hair*  
 vi. 27. *white or black, or add one cubit unto his*  
*stature?*

BY the *Law of Nature* therefore, this  
 Crime was always judged worthy of the  
 Severest Punishment; the very *Barbari-*  
*ans* reasoning among themselves, that a  
*Murderer*, whatever *Escapes* he may  
 AEs xxviii make, yet *Vengeance suffereth not to*  
 4. *live.*

BY the *Laws* of all *civilized Nations*  
 in the World, it has always been punish-  
 ed *capitally*; and sometimes with the  
 most *Cruel* kinds of *Death*.

Numb. xxxv. 31. BY the *Law of Moses*, God command-  
 ed that *No Satisfaction* should be *taken for*  
 the *Life of a Murderer*; but the guilty  
 person was to be *taken* even from *God's*  
 Exod. xxi. *Altar that he might die.* From whence,  
 14. by the way, appears the *Extreme Impiety*  
 of those *Superstitious Privileges* or *Immuni-*  
*ties of Churches*, in *Popish Countries*;  
 whereby *Places* appointed for the *Worship*  
 of

of God, are made *Refuges* for the vilest of *Malefactors*.

'TIS observable also, that, in order to *guard* against this Crime more effectually, God was pleased to command (as I before observed) in the Law of *Moses*, that whosoever killed a man even by mere *Accident* only, should be at the Trouble of fleeing to a *City of Refuge*, and continuing there *till the Death of the High Priest*.

Numb.  
xxxv. 32.

Lastly ; WHAT has hitherto been said concerning the *Killing of Another*, must in proportion be understood likewise concerning *Self-Murder*. For no man has a Right to anticipate the Call of God, or to bereave the Publick of a Member, by destroying *Himself*.

THE true *Nature* and *Notion* of *Murder* being thus explained; 'tis to be observed in the next place, that there may be several *Degrees* of *Aggravation* in this Crime, and also different *Degrees* of *Approach* towards it. The *Highest Degree* and

and *deepest Aggravation* of the Crime, is, when 'tis committed with *deliberate* and *contrived* Malice. But whether it be committed with a man's *own hand*, or by the *Hand* of *Another*, or by means of *Perjury* and *Subornation* of *False Witnesses*; these Circumstances make no difference at all in the *Nature*, or in the *Degree* of the Guilt.

THE *next* Degree of this Crime is, when 'tis committed, *not* with præmeditated Malice, but in consequence of some *sudden Passion and Quarrel*. In which case, *Humane Laws* have indeed frequently made the Penalty easy. But in *Reason*, one man's *Life* ought not to be exposed to another man's *Passion*. And the Law of *God*, (which, for the preventing of Carelessness, required that whosoever killed a man even by mere *Accident* only, should be at the Trouble of fleeing to a City of Refuge;) makes no Distinction between sacrificing the *Life* of a *Friend*, to *Passion*; and the *Life* of an *Adversary*, to *Malice* or *Resentment*. Duels deliberately

tately appointed, want, even *That* little  
extenuation of *sudden Passion*. And no-  
thing can be more dreadful, than to see  
men knowingly and deliberately die in  
that manner, without any possibility of  
*Forgiveness* towards *each other*, or of *Re-  
pentance* towards *God*.

*APPROACHES* towards this  
Crime, are All *Great Mischiefs* and *Last-  
ing Injuries*, designedly done; which  
may either *hasten* men's *Death*, or make  
their *Life uncomfortable*. Under which  
Head may justly be ranked *deliberate  
Frauds*, and *mischievous Adulterations*, in  
things proper either for *Food* or *Medicine*,  
or wherein soever the *Lives* of Men are  
concerned.

OUR Saviour adds; *Whosoever is An- Matt. v. 22;  
gry with his Brother without a cause, shall  
be in danger of the Judgment*; That is,  
Every degree of unreasonable *Anger* and  
*Wrathfulness*, has its proportion of Guilt.  
And St *John* tells us; *Whosoever Hateth his 1 Joh. iii;  
Brother, is a Murderer*. His Meaning is; 15.  
not only that indulged *Hatred* and *Ma-*

*lice* extend often from small Beginnings to great and unexpected Effects, as in the case of *Cain*; but also that, in the nature of the Thing, a *malitious, hateful, and mischievous* Temper, is altogether unchristian, and is the Spirit of the *Devil*, who *was a Murderer from the beginning*.

Joh. viii.  
44.

THERE are still *Other* ways of incurring Guilt in this matter; which are all of them proportionally criminal, as the Consequences of the Actions are more or less obvious and direct to be foreseen. Thus all *Debauching* either of ourselves or others, so far as it has a natural and proper tendency to lead men into *mortal Diseases* or into *capital Crimes*, is a real Breach of This Commandment.

*Lastly*: As every *Prohibition* or *Negative Precept* supposes, and in its nature includes an Obligation to the contrary *Positive Duty*; 'tis always to be understood, that in This Commandment God requires of us *Peaceableness, Meekness, Goodness, Charitableness*, and whatever tends to the  
universal

universal Welfare and Happiness of Mankind.

COMMANDM. VII. **Thou shalt not commit Adultery.**

As to the *Nature* and *Extent* of the Sin here forbidden : Since some things are better *understood*, than *explained* ; and some Vices may be *taught*, even while they are *reproved* ; and the best Antidote against *Some Sins*, is never to think of them at all ; It were to be wished, there had never been occasion once to *name* these things among *Christians* ; and that the original natural Modesty of Humane nature, and the Simplicity and Purity of the Christian Profession, had been of itself a sufficient Restraint upon men, without needing any particular Arguments of Exhortation. But since the Case is not so ; and men *have*, in fact, greatly corrupted themselves ; and have broken through the Restraints of Nature, and the Laws of God ; and have by Custom taken off much of the Scandal of such Vices, as ought *not*

Eph. v. 3. to have been *once named* among Christians; and, by their ill Example, are perpetually teaching Others to think some of the *worst of Vices* less *dishonourable* than they really are; 'Tis therefore absolutely necessary to *warn* young persons, with as much caution as may be, of the *Nature*, the *Extent*, and *Danger* of those Vices, which it so highly imports them to avoid.

THIS *Seventh* Commandment, "*Thou shalt not commit Adultery*," must, according to the Analogy of all the other Commandments, be understood to prohibit, not only *Adultery* itself, which is the Capital Crime in this kind; but also all *Other Vices* of the Same nature. For so the Apostle ranks together *All* the Sins of This kind: *The works of the Flesh are manifest, which are these, Adultery, Fornication;—and, put away all filthy Communication out of your mouth.* Further; Our Saviour, in his explication of This Commandment, does in a particular manner require men to govern even the *Desires*

*Desires* and Inclinations of the *Heart*. Matt. v. 27.  
28.

The Meaning of which, is not that *Any natural Appetite* is *in itself* sinful; but that Every *Intent* and *Desire of the Mind* towards an *Unlawful Object*, though there be no opportunity of proceeding to Action, is in its proportion and degree, *criminal* before God. He therefore, who would observe This Law, as expounded by our Saviour; must endeavour to regulate even his *Desires* and *Inclinations*, by the Rules of Reason and by the Commands of God. For there is no Security against falling into Sin, but by restraining the Desires that would lead men to it. Christianity therefore does in a most strict and special manner oblige us to all kinds of Sobriety and Modesty; injoyning us to *glorify God, both in our Body and in our Spirit, which are God's*; to *abstain from fleshly Lusts, which war against the Soul*; to know how to possess our Bodies in *Sanctification and Honour*; to avoid all *Indecencies* of Behaviour, all *Drunkenness* and *Excesses*, which may prove Incitements or Occasions to other Vices: In a word,

I Cor. vi.

20.  
I Pet. ii.

11.

I Th. iv. 4.



Eph. v. 3, to let all Uncleanneſs not be once named amongſt us, as becometh Saints; Neither Filthineſs, nor fooliſh Talking, nor (immodest] jeſting, which are not convenient; but rather giving of Thanks.

THE Baſeneſs and Diſhonourableneſs of the Sins forbidden in This Commandment, is excellently deſcribed by Solomon.

Prov. vi. 32. *Whoſo committeth adultery, lacketh Underſtanding; He that doth it, deſtroyeth his own Soul: A wound and diſhonour ſhall beget, and his Reproach ſhall not be wiped away.*

Prov. vii. 22. *He goeth after the ſtrange woman, as an ox goeth to the ſlaughter, or as a Fool to the Correction of the Stocks: Till a dart ſtrike through his Liver, as a Bird baſteth to the Snare, and knoweth not that it is for his Life.*

OTHER ill Conſequences of This Vice, are; that it propagates Sickneſſes and Infirmities, both upon men's ſelves and their Poſterities; that 'tis deſtructive of humane Society, and of the publick Welfare; that it ſeparates the neareſt Relations; lays the ground of inextricable Confuſions, and

and implacable *Diffensions*, in *Families*; and oftentimes occasions *publick Contentions*, *Murders*, and *Seditions*: So that hardly from any other Cause, have issued greater and more *tragical* Events.

THERE are always *Some* loose and profligate persons, who will pretend they cannot discern the *Immorality* and *beinous nature* of the Vices of *This* kind, as they will confess they easily do in *Other* Instances of Injustice and Unrighteousness. But though they are unwilling to perceive wherein the *Great Wickedness* of these things consists, when they are guilty *Themselves*; yet they always easily enough see it, when they themselves are the persons *injured*; and they are sufficiently sensible of Every Dishonour of *This* kind, done to their own Families, or even to remote Relations.

SOME even *Heathen* Nations, have punished *Adultery* with *Death*: Which plainly shows, how contrary it is to the Law of *Nature*. And in the Law of *Moses*, God himself expressly commanded

Levit. xx. that the Adulterer and Adulterers should  
10. surely be put to Death.

IN the New Testament, the Apostles constantly declare with a particular Em-  
phasis, that *Whoremongers and Adulterers*  
Heb. xiii. 4. *God will judge.* That the Lord knoweth  
2 Pet. ii. 9, 10. *how to reserve the unjust unto the day of judgment to be punished; But Chiefly them that walk after the Flesh, in the Lust of Uncleanneſs.* That, because of These things, cometh the Wrath of God upon the children of Disobedience, or of Unbelief; that is, even upon the Heathen nations themselves; and therefore much more severely upon Christians. And let no man, faith St Paul, deceive you with vain words: For this ye know, that no whoremonger, nor unclean person, hath any inheritance in the Kingdom of Christ and of God. And he repeats it with great Earnestness: Of the which I tell you before, as I have also told you in times past, that they which do such things, shall not inherit the Kingdom of God. And the Author to the Hebrews compares Fornicators to profane

*Jane Esau, who for one Morsel of Meat* Heb. xii. 16.  
*sold his Birthright.*

THE Christian Religion lays also *peculiar* Obligations upon us to Virtue and Purity, from the consideration of our being an *Holy Priesthood, a chosen Generation, an holy Nation, a peculiar People*; a people separated to the Service of God. That our *Body is the Temple of the Holy Ghost, which is in us, which we have from* 1 Pet. ii. 5; 2<sup>o</sup> 1 Cor. vi. 19.  
*God; even the Temple of the Living God; an habitation of God, through the Spirit.* 2 Cor. vi. 16. Eph. ii. 22.  
Under which greater Advantages and clearer Knowledge, we are obliged to *walk honestly, as in the Day*; that is, as becomes those who enjoy *the Light of the glorious Gospel of Christ, the Light of the Knowledge of the Glory of God.* Rom. xiii. 13. 2 Cor. iv. 4. ver. 6.

Lastly: UNDER this Commandment, must be understood to be contained the *whole Duty* of Husbands towards their Wives, and Wives towards their Husbands, in every Circumstance of Life. *Husbands, love your Wives, and be not bitter against them. And the Wives adorning,* Col. iii. 19. 1 Pet. iii. 3, 4.

*ing, let it be——the Ornament of a Meek and quiet Spirit, which is in the sight of God of great price.*

**COMMANDM. VIII. Thou shalt not Steal.**

THE *first* and *bighest* degree of the Sin forbidden in This Commandment, is that of *Robbing by Violence*. Which in the judgment of all men, even of the Guilty themselves, is so capital a Crime, that there needs no Inlargement upon it.

THE *next* degree, is *Theft* or *Stealing*, not by *violence and force*, but by *secrecy and concealment*. And This also is of such universal infamy, that I think none who are guilty of it, make any pretensions to Religion. The only caution here needful to be given, is, that young persons especially take heed of the *Beginnings* of this Sin, of being tempted to do Wrong in smaller matters, in things which may seem at first of no great consequence, not very highly injurious to the person wronged,

ed, nor very shocking to the Conscience of him that does the injustice. But This is of all others the *greatest* and *most dangerous* Temptation. For few Sinners begin with the very *bighest* of Crimes. Usually, being seduced at first into smaller Transgressions, they become hardened by degrees; till at length they run into the greatest and most Capital Offenses.

THE *other* Crimes forbidden in this Commandment, are *Fraud* and *Cheating*, of all kinds; Neglecting to pay just *Debts*, or keeping back the *Wages* due to the Poor for their Labour; *Oppression*, *Extortion*, and making unreasonable *Advantage* of *other* men's *Necessities*: *Deceit* and *Over-reaching* in *Trade* or *Bargains*; All *Assistance* and *Incouragement* given to *Others*, directly or indirectly, to do *wrong*. All these are in reality, and in their proportion, only so many different *sorts* of *Theft* and *Robbery*. For, fraudulently to *with-hold* from another That which is his just Due, is in effect the very same thing, as taking from him either by *Stealth* or  
Violence

Violence his present proper Possession. And if any of these things be done under colour of *Law*, or in such manner as to *evade* all Humane *Laws*; the Crime is not therefore the *less*, but rather really the greater; because to the Sin of *Injustice*, there is added *Another* Fault, in perverting the *Means* by which publick Justice should be preserved among Men. Likewise, where any of these Offenses are committed in *Breach of Trust*, which is the case of *Servants* and any Others who are *intrusted* with other men's affairs; howsoever the *Law* may in such cases *alleviate* the Punishment, yet in *Conscience* this is an *Aggravation* and *Increase* of the Guilt, as being a *Breach* both of *Justice* and *Fidelity*. Nor is it any *diminution* of the Crime, when 'tis the *Publick* that is wronged by any unjust Act. For though, in This case, 'tis not so obviously and immediately apparent *upon whom* the injury falls, as in the case of *private* wrongs; yet the *Uncertainty* or the *Number* of the persons among whom the Damage may chance to be divided, alters not at all the nature

nature of the Crime itself. And though Injuries of This kind, in *smaller* instances, are not perhaps immediately felt and complained of; yet when the Publick comes to be wronged by persons of large and extensive Power, then not only the *Crime* itself, but the *Effects* of it also become greater and more apparent, than in the case of *Private* Injustice. Lastly; Against the full *Intent* and *Meaning* of This Commandment, even great *Uncharitableness* must also be understood to be in some degree an Offense: *Withhold not* Prov. iii. *Good from them to whom it is Due, when* <sup>27.</sup> *it is in the Power of thine hand to do it.*

THE *Duties*, on the contrary, injoynd in this Commandment; are *Justice* and *Equity*, *Honesty* and *Fidelity*, *Truth* and *Fairness*, in men's Dealings one with another. For the Practise of which, the best general *Rule* that can be given, is That laid down by our Saviour himself; *Whatsoever ye would that men should do to you, do ye even so to Them.* For every Matt. viii. 12.   
man



man well knows *what* Equity and Fair Dealing is, when he expects it from *Others*; and in the same Measure ought *He* therefore likewise to deal with *Them*.

AND for the same reason, that Justice and Equity is necessary to be practised at all; for the same reason, whenever any Failure has been made in the Practise of these Duties, *Restitution* ought to be made to the persons who have been wronged. For Repentance necessarily supposes a Desire that the Offense had never been committed. And the only possible evidence of the *Sincerity* of That Desire, is the making of *Restitution*, where ever it can be done, in reality and with Effect.

AND because whoever sincerely desires to avoid *Sin*, will endeavour also to avoid *Temptation*; therefore he that would not be tempted to *defraud Others*, must understand himself to be obliged by This Commandment, to endeavour to get an honest livelihood by his *Own Labour and Industry*.

*Industry. Let him that stole, steal no more; Eph. iv. 28. but rather let him labour, working with his hands the thing which is good, that he may have to give to Him that needeth.*

**CHARITY** also (as I before observed,) being the Means by which Providence has appointed the Poor to be supported, is a *Duty* within the Intent of This Commandment. But for the *Proportions* of This, there is no certain Rule, as there is in the matter of strict *Justice*; And therefore the *Measure* hereof must be left to every man's own Prudence in the Knowledge of his own Circumstances, without laying Snares or Scruples upon Any.

**THE** *Obligations* incumbent upon us to avoid the Sins, and to practise the Duties, which This Commandment has regard to; are, in the *first* place, the *Reason and Necessity of Things*. For upon the securing of men's Properties, depends all Humane Society; and without *Justice*, there can be no Commerce. Take away all sense of *Justice*; and straitways *every man's hand will be against every man, and every*

*every man's hand against Him*; nor will mankind any longer be distinguished from the wild Beasts of the Forest, who devour each other according to their Strength, and have no Title or Property in any thing. In the *next* place; since God has endued men with Reason and Conscience and with an unavoidable *Sense* of Right, 'tis plainly *His Will* made known by the *Light of Nature*, that they should make Use of those Faculties to the preservation of Society: So that the Confounders of Property, are Destroyers of the Order of God's Creation. *Lastly*, the *Revealed Will of God* in Scripture, is most express upon This Head. In the *Law of Moses*;

Deut. xvi. *That which is altogether just, saith he,*

20.

Levit. xix. *shalt thou follow. Ye shall not steal, nei-*  
11, 13. *ther deal falsely: Thou shalt not defraud*

Prov. xi. 1. *thy neighbour, neither rob him. A false*  
*Balance is an Abomination to the Lord, but*

Exod. xxii. *a just Weight is his Delight. If a Thief*  
2. *be found breaking up, and be smitten that*  
*he die; there shall no Blood be shed for him.*

And, under the Gospel; among the *Un-*  
*righteous*, concerning whom it is expressly  
declared

declared that they *shall not inherit the Kingdom of God*, are by name reckoned *Thieves and Covetous and Extortioners*. <sup>1 Cor. vi. 10.</sup>

THE *Benefit* arising from that general *Trust and Confidence*, which would follow upon the universal Practice of *Justice and Honesty* amongst Men, would be inconceivably great. It would be a Fulfilling of That Prophecy, that *the Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the young Lion and the Fatling together, and a little Child shall lead them*. <sup>Isai. xl. 6.</sup> It would be an anticipation of the Happiness of that *new Heaven and new Earth, wherein Righteousness is to dwell* for <sup>2 Pet. iii. 13.</sup> ever.

COMMANDM. IX. **Thou shalt not bear false Witness against thy Neighbour.**

NEXT to the *Life* and *Property* of our Neighbour, which are secured to him by the 6th, 7th, and 8th Commandments; there is nothing generally dearer to men, than their *Reputation* or *Good Name*. Nay, in some cases, it has been accounted more valuable even than *Life* itself. And in many circumstances, to despoil a man of his *good Name*, is in a manner the same thing as robbing him of his Goods; Because in matters of Trade and Commerce, and indeed in most other states of Life, very much depends upon men's *characters* and *reputation*. So much *reputation*, is always so much *Power*: And according to men's Credit and Esteem in the world, so much proportionally is their Influence and the Weight they have in it. For the same reasons therefore, that we are bound to take care of the *Life* and *Property* of our Neighbour;

bour; for the same reasons we ought to be very tender likewise of his *good Name* and *Reputation*: Always having a Regard to Truth and Charity, and to the Benefit and Advantage of the Publick.

*WHO* is here meant by our *Neighbour*, our Saviour has told us in his Parable of the *Good Samaritan*. Where, by declaring *Him* to be the unfortunate man's *Neighbour*, who took pity on him and did him real kindness; he shows us that our *Neighbours* are not those only who *dwell near* us, or with whom we happen to have any *particular acquaintance*; but whomsoever among all mankind we have Any dealings with, or whomsoever it happens at any time to be in our power either to injure or do kindness to; In a word, whosoever can in any respect become the better or the worse, or receive any Hurt or any Benefit, by our Behaviour towards them.

THE *Crime* or *Injury* forbidden in This Commandment, is that of *bearing False Witness*. The *biggest* and most enormous degree of which Wickedness, is the giving *false Evidence* in any Court of *Judicature*, either in *criminal* or *other* Cases.

THE *next* degree of this Crime is, when, not indeed solemnly before the Magistrate, but in *common* and *private* conversation, *false Reports* are *knowingly* spread concerning any person, either out of *Malice* and *Envy* towards him, or in *Revenge* for some imagined Affront, or for some private *Interest* and *Advantage* to ourselves. This Sin is very severely condemned in Scripture. Our Saviour, when the Pharisees spread False Accusations against him, told them that they imitated their *Father the Devil*; who, *when he speaketh a Lie, speaketh of his own; for he is a Liar, and the Father of it.*

Joh. viii.  
44.

BUT

BUT there are still *lower* degrees of This Vice; which as they are *less* scandalous, so there is *more* danger of men's falling into them. Such are, the *carelessly* spreading of Accusations, which we do *not* certainly *know* whether they be true or false; Calumny, detraction, slander, evil-speaking, back-biting, tale-bearing, rash judgment, and the like. Among things inconsistent with the profession of a Christian, the Apostle always reckons *Maliciousness, Debate, Malignity, Whisperings, Back-bitings, Wrath, Strife, Hatred, Variance, Emulations, Envyings, Railings, evil Surmifings, Bitterness, Anger, Clamour, and evil Speaking.* And declares, that *if any man seem to be religious, and bridletb not his Tongue, but deceiveth his own heart; this man's religion is vain.* Our Saviour likewise admonishes us: *Judge not, that ye be not judged.*

Rom. i.

29.  
2 Cor. xii.

20.  
Gal. v. 20.

1 Tim. vi.

4.  
Eph. iv. 31.

Jam. i. 26.

Matt. vii.  
1.



UNDER *This* head, men who profess Zeal for God, are very apt to be *guilty*; when, in matters of *Religion*, they destroy *Charity*, by fixing *Names of Reproach* upon each other, on account of Differences in *Opinion*, concerning things *not clearly understood*, or concerning *Doctrines of Humane Authority*, or concerning *Rites and Forms and Ceremonies of Humane Institution*.

THERE is still a *lower* degree of this Fault, in bearing witness against our Neighbour, not *falsely*, but *needlessly* and *unkindly*, in spreading and declaring *with Truth* his *real* Faults or Infirmities to his disadvantage, when it cannot possibly serve any *publick* good purpose. This was thus forbidden under the Law: *Thou shalt not go up and down as a Tale-bearer among thy people*. And persons of This sort, are thus described by the Apostle: *They learn to be idle, wandring about from house to house; and not only idle, but Talkers also, and busy Bodies, speaking things which they ought not,*

Levit. xix.  
16.

1 Tim. v.  
13.

IN *such* cases indeed, where the Execution of *Publick Justice*, or the Benefit and Advantage even of *Private* good Christians, clearly requires it; 'tis plainly men's *Duty* to *accuse* Criminals, and to *bear Testimony* against them in Righteousness and Truth. But in *Other* cases, Charity requires that we should not take delight in spreading even *True Reports* needlessly, to men's disadvantage.

Lastly: SINCE an ungoverned *Tongue* is (as St *James* describes it) an instrument of great Mischief, causing much <sup>Jam. iii. 5,</sup> Disorder and Confusion in the world; and yet difficult to govern, and full of perpetual Temptation; therefore this Commandment, 'in its full extent, may well be understood as a Precept to *set a Watch* <sup>Pf. cxli. 3.</sup> *before our Mouths, and keep the door of our Lips: To take heed to our Ways, that we* <sup>Pf. xxxix.</sup> *offend not with our Tongue: Considering,* <sup>1.</sup> *that in the multitude of words there want-* <sup>Prov. x.</sup> *eth not Sin; but he that refraineth his lips,* <sup>19.</sup> *is wise. He that will love Life, and see* <sup>1 Pet. iii.</sup> *good days; let him refrain his Tongue from* <sup>10.</sup>

Matt. xii.  
37.

*Evil, and his Lips that they speak no Guile. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

COMMANDM. X. Thou shalt not covet thy Neighbours House; thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

THIS Commandment is not so much the Prohibition of any *particular* Vice, as a *general* Fence or Security for the more effectual keeping of *all* the foregoing Commandments. 'Tis a Prohibition of *all* unjust *Desires* or *Appetites*.

OUT of the abundance of the *Heart*, the *Mouth* speaketh; and from the Strength of *Passions* and *Appetites*, proceeds every kind of evil *Actions*. The keeping therefore of the *Passions* and *Appetites* under the *Government* of Reason and true Religion, is *laying the Ax to the Root*

*Root of the Tree*, and stopping the *Fountain* from which all *Temptations* flow.

THE *Jews* of old, under pretense of making *Fences* to the Law, introduced many *Superstitious* Practises; such as the *washing of Cups and Pots, brazen vessels*, Mark vii. and of *Tables*, and the like. But these<sup>4</sup> *Traditions*, in stead of being *Fences and Securities* to the Law, soon came to be observed as *Equivalents* instead of obeying the Law; and so *made the word of* ver. 13. *God, of none effect*. Among *Christians*, those of the Church of *Rome* have in like manner introduced grievous *Superstitions*. Under pretense of preserving greater *Holiness* in the *Clergy*, they have forbidden lawful *Marriage*. Under pretense of discouraging *Covetousness*, they have established *Orders* of professed *Mendicants* or *Beggars*. Under pretense of preventing *Worldly-mindedness*, they have set up numerous *Monasteries* of persons idle and uselefs to Mankind. But none of these things have any *proper Tendency* to cure

cure the *Passions*. The only real *Guard* against breaking God's Laws, is what This Commandment directs; the Governing of the *Passions and Desires*, so as to *cut off* (as far as may be) the first Occasions and Temptations to Sin; and not the laying upon men such needless *Restraints*, as do on the contrary tend to *increase* their Temptations.

THIS keeping of the *Passions and Appetites* under strict Government, is evidently *reasonable* and *necessary*. Yet because *mere Desires* and *Inclinations* to evil, are not properly *Sins* but *Temptations* only, till they either break out into *Action*, or at least influence the *Intention* of the *Will*; therefore men are not *naturally* apt to be sensible enough, of the *Danger* and *Mischief* of *evil Desires*. I had not known *Lust*, except the Law had said, *Thou shalt not covet*. The danger of indulging Any *evil Inclination*, is well expressed by Solomon; *Can a man take Fire in his Bosom, and his Cloaths not be burnt? Can one go upon hot Coals, and his Feet not be burnt?*

Rom. vii.  
7.

Prov. vi.  
27, 28.

So it is very difficult for men who have *strong Appetites*, to indulge them in Any degree, and yet forbear *sinful Actions*. This Commandment therefore, “*Thou shalt not Covet*,” is given as a Guard and Security to all the rest; to *prevent* the *Causes* and the *Occasions* of Sin.

“*THOU shalt not Covet*.” That is: Be not *eagerly and anxiously desirous*, of what the Providence of God has not thought fit to allot thee: Be not *envious*, at what others injoy: Be not *discontented* with thy own State and Condition in the world. The *Particulars* therefore here principally forbidden; are,

1. *COVETOUSNESS*. By which word, is to be understood not (what it most commonly signifies) a foolish Desire of Riches for Riches sake, and a *penuriousness* in the Use of what we already *possess* of our Own; but such a Desire of *increasing* our Possessions, as *tempts* us at any time to use the irregular methods of *defrauding* or *incroaching upon* our Neighbours. For otherwise to *desire* any thing that

that belongs to our *Neighbour*, any thing that is *lawful* for Him to part with, and that he is *willing* so to do ; any thing that we can obtain of him either by *free Gift*, or *fair Purchase* ; in this there is nothing blame-worthy.

2. ANOTHER thing here forbidden, is *Envy* at what we see Others enjoy. Which as 'tis a Reproaching of the distributions of Providence, and a perpetual *Temptation* to do things that may be injurious to the persons envied ; so 'tis a constant uneasiness and punishment to Itself. *A sound Heart, is the Life of the Flesh ; but Envy, the Rottenness of the Bones.*

Prov. xiv.  
30.

3. THE last Particular forbidden in This Commandment, is *Discontent with our own State and Condition in the world*. In cases indeed of any extraordinary Calamity, 'tis sufficient that men resign themselves to the Will of God, and suffer not themselves to be by *Impatience* driven into Sin. But in all ordinary cases, *Thankfulness* is plainly our Duty for what we have ;

*have*; and nothing can be more unreasonable, than *Discontent* for what we *have not*. All that Any of us enjoy, is of God's free and undeserved Bounty. We know not the Deserts of *Others*, in comparison with *Ourselves*. We know not the various and wise *Designs* of Providence, in the *unequal* Distributions of all Temporary things. We know not how much *better*, possibly, our *present* state and condition is for us, whatsoever it be; than any *other* state or condition, which we through ignorance may be apt most earnestly to *covet*.

T H E R E is only one thing further to be observed upon This Commandment: That 'tis very absurdly, and without any *Shadow of Reason*, that Those of the Church of *Rome* have, in many of their Books, *divided* this Commandment into *Two*; merely to complete the *Number*, after having *omitted* the *Second*, which so plainly reproves their shameful Idolatries.

Qu.



**Qu.** What dost thou chiefly learn by these Commandments ?

**Answ.** I learn two things : My Duty towards God, and my Duty towards my Neighbour.

**Qu.** What is thy Duty towards God ?

**Answ.** My Duty towards God is to believe in him, to fear him, to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength : To worship him ; To give him Thanks : To put my whole Trust in him ; To call upon him ; To honour his holy Name, and his Word, and to serve him truly all the Days of my Life.

**Qu.**



**Qu.** What is thy Duty towards thy Neighbour ?

**Answ.** My Duty towards my Neighbour is to love him as my self, and to do unto all Men as I would they should do unto me. To love, honour, and succour my Father and Mother, To honour and obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my Betters. To hurt no body by Word or Deed. To be true and just in all my Dealings. To bear no Malice nor Hatred in my Heart. To keep my Hands from picking and stealing, and my Tongue from evil speaking lying and flandering. To keep my Body in Temperance, Soberness and Chastity. Not to covet nor desire other Mens Goods.

Goods, but to learn and labour truly to get my own Living, and to do my Duty in that state of Life unto which it shall please God to call me.



PART



PART IV.  
*Of the LORD'S PRAYER.*

Qu. **M**<sup>y</sup> good Child, know this,  
that thou art not able to do  
these things of thy self, nor to walk  
in the Commandments of God, and  
to serve him without his special  
Grace, which thou must learn at  
all times to call for by diligent  
Prayer.

Let me hear therefore if thou canst  
say the Lord's Prayer.

Answ. Our Father, which art in  
Heaven, Hallowed be thy Name.  
Thy Kingdom come. Thy Will be  
done in Earth as it is in Heaven.  
Give us this Day our daily Bread.  
And forgive us our Trespases, as  
we forgive them that trespass against  
us. And lead us not into Tempta-  
tion.

tion. But deliver us from Evil.  
Amen.

AFTER the *Commandments*, there naturally follows a Direction to *pray* for *Assistance* to perform them. For, all *natural* and all *spiritual* Powers being derived from God, it becomes us at *all times* and in *all things* to acknowledge our *Dependence* upon him, and to *apply* to him continually as the *Author* of whatever Good we enjoy or hope for. 'Tis *in itself* a fit and most *reasonable* Service, that we who *know* we receive all *from* him, should *acknowledge* that we do so, by Asking of him. 'Tis a high *Privilege*, that Sinners are *permitted* to approach the Father of all things, and have Access to the Throne of Supreme Glory. 'Tis in the *Natural consequence* of the Thing itself, a Means of promoting the Practice of *Virtue*, by putting the Mind habitually into good Temper and Frame. And 'tis moreover, by the *Appointment* of God, a *Condition*

*dition requisite in order to obtain his Blessing upon our Endeavours.*

*PRAYER*, is in itself a direct *part* of our *Duty towards God*, and of the *Obedience* enjoined in the *First Commandment*. But because 'tis moreover of *general* influence, and a Means to inable men to perform more acceptably *all* the *Other* parts of their Duty towards him; therefore the *Direction for Prayer*, is properly placed in order *next after* the *Commandments*.

As to the *Time* and *Manner* and *Circumstances* of Prayer, there cannot be given any *particular* Directions, which will exactly suit the State and Condition of different Persons. Every one best understands his own Circumstances: And if his Prayers be not *mere Forms*, he will naturally of himself adjust them to the Exigencies of his own proper Affairs: And, for exactness or propriety of *Expression*, to *This* God has no Regard. The Scripture gives only *general* exhortations; That we pray, (1<sup>st</sup>.) with *Understanding*, and with *Attention of Mind*. Prayer without

*Understanding, or in an unknown Tongue,*  
 (of which Folly the Church of Rome is  
 1 Cor. xiv. 9, 10. ridiculously guilty,) is *speaking into the*  
*Air by a Voice without Signification:* And  
 11ai. xxix. 13. Prayer without *Attention*, is *drawing near*  
 unto God *with* our *Lips*, while our *Heart*  
 is *far from* him. That we pray (2.) *con-*  
 1 Th. v. 17. *stantly*, and *without ceasing*: The Mean-  
 Luke xi. 5. xviii. 1. ing of which is, not that men are to  
 spend their *whole Time* in Prayers; which  
 is the *Monkish* Superstition; or that En-  
 thusiasts who pride themselves in the  
*Length* of their Prayers, shall be heard  
 the better for their *much Speaking*; but  
 that 'tis needful for men, by *constant and*  
*periodical* Returns of Prayer, to keep up  
 in their Minds a *continual* Sense of God,  
 and of their Dependence upon him.  
 That we pray (3.) with *Submission* always  
 to the Will of God: For we often under-  
 stand not, what will hurt or profit us:  
 Rom. viii. 26. *We know not what we should pray for, as*  
 Luke xxii. 42. *we ought*: And, *not My Will*, said our  
 Saviour himself, *but Thine be done.*  
 That we pray (4.) with steady *Faith* to-  
 james i. 6. wards God, *nothing wavering*: That is,  
 not

not having a vain enthusiastical presumption, that we shall certainly obtain whatever we desire; but a rational Perswasion and firm Belief, that God is *Able* to perform whatever he wills, and *Willing* to do for us whatever is really fit and reasonable. That we pray (5.) with *pure hands* and with a *clean Heart*, and particularly with a Mind disposed to *Charity* and *Forgiveness* towards *our Brethren*: For God will be *worshipped* by Those only, who sincerely desire to *obey* him. As to *wicked* men, the Scripture expressly declares, that even their *Prayer shall be Abomination*. And our Saviour *particularly* admonishes us, that *if we forgive not Men Their Trespases, neither will our Father forgive Our Trespases*.

Prov.  
xxviii. 9.

Matt. vi.  
15.

CONCERNING the *Matter* of Prayer, or the *Things to be prayed for*; our Lord himself has thought fit to give us particular direction, by leaving a *Form* of his own composing; Which therefore ought, without doubt, to be the *Rule*,

Q<sub>3</sub>

the



the *Ground-work*, the *Pattern* of All Prayer.

IN which *Prayer of our Lord*, we are taught *in general* :

I. THAT the *Object* of Prayer, the Person *to whom* our Prayers are to be directed, is *God* ; even the *God and Father of all, who is above all, and through all, and in us all*. The *Foundation* of the Duty of Prayer, is laid in the *Attributes* of This Supreme Author and Governour of the Universe ; and *Every Perfection* of his Nature, affords a distinct Ground or Reason for our applying ourselves in this manner to him. His *Omnipresence* teaches us, that he is ever *Near* ; His *Omniscience*, that he always *knows* our Petitions ; His *Omnipotence*, that he is *Able* to grant them ; His *Goodness*, that he is *willing* to give us whatever is for our *real* Benefit and Advantage ; His *Truth*, that he will not fail to perform all his gracious Promises : And his *Mercy*, that he will not reject even *Sinners* when truly *penitent*, but will *bear* and forgive them upon their  
their

their Sincere *Humiliation* and *Amendment*. Nor can it here reasonably be objected, that God, by reason of his Omniscience, *knows already* what we want, before we ask for it; and, by reason of his Goodness, *will do* what is Fit, whether we ask for it or no; and that therefore, the putting up of Prayers to him may seem *needless*. This (I say) is no just Objection. For, the Design of our putting up Petitions to God, is not for *His* Information, but for a Testimony of *Our* Acknowledgment of our dependence upon him. We do not ask of God, in order to acquaint *Him* what things we stand in need of; but to express the Sense *we ourselves* have, of his being alone able to supply our Wants, and of his being the Only Author of every good Gift. And though God *will* indeed always *do* what is *Fit*, whether men pray to him or no; yet This also is no reason at all to neglect his Worship. For That very *Fitness* of things, in the present Case, arises in great measure from the Qualification of *Persons*: And one principal Qualification, which makes any person

son *Fit* to receive Blessings from God, is That disposition of mind, from whence proceedeth *Prayer* out of a *pure Heart*, and with *Lips unfeigned* : So that, if men refuse to pay him this just and small tribute, it will *upon That very account* become a thing *fit and reasonable in itself*, that they should fall short of the divine Blessings. Nor is it any reasonable Objection against the Duty of Prayer, that in experience we see things regularly go on according to the *Course of Nature* : For, in reality, *Nature* is nothing at all, but a mere empty Word; and what we call the *Course of Nature*, is, in truth, the continual operation of the Power of God, acting generally with uniformity, but always freely and according to his own good pleasure. No reasonable man, inquiring after the *Architect* of a most perfect Building, would take it for a satisfactory Answer, to be told that 'twas *Natural* for the Fabrick to be built in That Form: Yet the case is exactly the same, when men contentedly exclude consideration of God, merely by styling His Operations the Effects

fects of *Nature*. The Supreme Power therefore, and Perfections of God, are just and *unexceptionable* Reasons of *Praying* to him. To pray to inferiour Beings, to *Angels* or to *departed Saints*, (as has long been the Practice of the Church of *Rome*,) is evidently *needless*; because God, we are sure, is always *near*, being himself every where present. 'Tis moreover *Presumption* in men, and great *Vanity*; an *intruding into those things which they have not seen*, vainly *pust up by their fleshy mind*. For they do not so much as pretend, that praying to *Saints* and *Angels* is any where *commanded*. Nor have they any the least reason to imagine, that *Angels* (who are mere *ministring Spirits*) have any *Authority* to regard their Prayers; much less *departed Saints*, whom they do not know to be so much as *ministring Spirits*, or that they *hear* their Prayers at all; nay, whom they cannot possibly know, before the day of *Judgment*, whether they be *Saints* or no. Besides: All these methods of *Will-worship*, evidently *derogate from the Honour of God*;

Col. ii. 18.

God; *distracting* men's devotions; *dividing* That affection and reliance of mind, which ought to be placed upon God alone; and always leading to *Superstitious Equivalents* in the stead of *True Virtue*, which alone can render men acceptable in the Eyes of the *All-seeing Judge* of the World. If it be alleged, that *Sinful men* cannot of themselves acceptably approach the Supreme Throne of God; We have, by Divine Appointment, a sufficient Mediator and *Advocate with the Father*, *Jesus Christ the righteous*; who sitteth continually on the right hand of God, as our *Great High-Priest* and Intercessour, to mediate for us, and to offer up our Prayers unto the Father. *Through him we have access unto the Father*. And our Lord's own direction, is: *Whatsoever ye shall ask of the Father in my Name, he will give it you*. Prayer therefore is to be directed to God *through* Christ. And as praying to false Gods, derogates from the Honour of the One True God; so praying by or *through* the intercession of false and fictitious Mediators, derogates in like manner from

from the Honour of *Christ*, the only True Mediator. For as *there is One God*, 1 Tim. ii. so there is also *One Mediator between God and men*. And they who hold not this Head, (saith the Apostle speaking of *Angel-worshippers* who joyn *Other Mediators* with Him whom Alone God has appointed to That Office,) *beguile themselves of* Col. ii. 18; 19. *their Reward*.

2. ANOTHER *general* Observation taught us in this *Form* of our Lord's composing, is, that Prayer ought to be *plain* and *perspicuous*, *easy* and *intelligible*. Our Saviour in this Prayer which he recommended to his Disciples, inserted nothing *difficult* and *abstruse*; nothing that requires Skill and Learning to understand; nothing but what is fitted to the Use of persons of all Capacities, and of all Employments.

3. 'Tis observable, that this Prayer of our Lord is very *short*; To show us that God needs not to be *instructed*, and that he is not to be *moved*, by *multiplicity of Words*. 'Tis the *Sincerity* and *Attenti-*  
*on*

on of the *Heart*, that God chiefly regards.

THIS in General.

IN Particular; We are to observe, that this Prayer *begins* with a most proper and instructive Compellation or Description of God.

**Our Father, which art in Heaven.**

IN which words, we acknowledge him, 1<sup>st</sup>, to be the *Author* and *Creator* of all things; *the Father, of whom are all things*; the *One God and Father of all, who is above all and through all and in us all*: Upon which account, *Angels* are in Scripture styled *the Sons of God*; and *Men* are declared to be *his Off-spring*. We acknowledge him further to be *the Father of our Lord Jesus Christ*, and through Him, *Our Father* in a particular manner, as being *reconciled* to us and receiving us as his *Sons* by *spiritual Regeneration* and *Adoption*, according to the gracious

1 Cor. viii.  
6.  
Eph. iv. 6.

Job  
xxviii. 7.  
Acts xvii.  
28.

Eph. iii. 14.

gracious Terms of the Gospel-covenant. We acknowledge him *our Father*, with respect to his *Care* in preserving, his *Goodness* in assisting, his *Authority* in correcting, his *Mercy* in forgiving, his *Love* in providing for our present and for our future Happiness. Also by styling him, "*Our Father*," not *My Father*, in a Prayer composed for the Use of *every particular* Christian; our Lord has taught us to look upon *Charity and Good Will towards our Brethren*, as an essential Qualification in *Prayer to God*.

2. BY adding the words, "*which art in Heaven*;" we declare our acknowledgment of his *Supreme Greatness and Dominion* over all. For, according to the nature of the Jewish language, to *be in Heaven*, does not signify *limitation of Place*, but being *High in Power*. Thus the Prosperity of a City, is expressed by its being *exalted to Heaven*; and the Destruction of it, by its being *thrust down to Hell*. The Omnipresent God, is *every where Present* alike: *Behold, the Heaven,* 1 Kings  
viii. 27.  
and 15.



and the Heaven of Heavens, cannot contain thee. Yet he may be said to be in Heaven, as manifesting his Presence There after a peculiar manner by making it the Throne of his Glory, the place of Attendance of Angels, the place of Happiness to the Righteous, where they shall see his Face, that is, shall have greater Discoveries made to them of his Glory and Favour. And in somewhat of the same sense, he is represented in Scripture as dwelling formerly in the Temple of Jerusalem, and Now in Places of Divine Worship, and Always in the Hearts of the Righteous.

Rev. xxii.  
4.

### PETITION I. *Hallowed be thy Name.*

As, in Practice, the Love of God, and a due Regard to Him, is the First and Great Commandment; so in our Prayers, our Lord has taught us to ask in the first place for those things which concern the Honour of God and of Religion in general, and then for those things which

Matt. xxii.  
38.

I

more

more immediately and in particular relate to *our own personal Wants*. Of those Petitions which relate to the *Honour of God* and of Religion in general, the *First* is; “ *Hallowed be thy Name.* ”

To “ *hallow,* ” that is, to *make holy* or *sanctify*; signifies, in the Jewish language, to *put a difference* between things, to *separate*, to *set apart* for religious Purposes, to *exalt*, to *honour*, &c. And therefore its signification is *various*, according to the nature of the *other* words with which it is joined. When ’tis applied to *God*, it signifies *Worshipping* or *Honouring* him, as the *True God* or *Real Governour* of the *Universe*, and as *distinguished from* all Idols or imaginary Powers. When ’tis applied to *Men*, employed in religious affairs; it signifies paying a *due Respect* to *Them*, and to their *Office*: And *Their hallowing* or *sanctifying Them-selves*, is their *abstaining from* things vile and reproachful, from every thing that is faulty and unbecoming their *Office*. When ’tis applied to *Places*, *Times*, or *Things*;

*Things*; as the *Sabbath*, the *Temple*, the *Vessels* or *Utenfils* of the *Temple*; it signifies, keeping them *separate* from every common or profane Use.

IN *This* Petition, the phrase is applied to *God*: And therefore it signifies, *honouring* or *glorifying* him. Which may also be done in *different* manners, according to the *different* usage of *This* Phrase, "*the Name of God*," which we here pray may be "*hallowed*."

I. THE *Name of God* signifies sometimes in Scripture *God himself*; much after the same manner as, among Men, "*His Majesty*," is a phrase usually expressing the *Person* of the Prince. Thus,  
 Pf. lxiix. 30. *Praising the Name of God*, is, *Praising*  
 Pf. cxvi. *God*: And, *Calling upon the Name of the*  
 17. *Lord*, is, *Calling upon the Lord*: And,  
 Dan. ii. 20. *Blessed be the Name of God*, is, *Blessed be*  
*God*.

IN



IN *This* sense of the phrase ; *ballowing the Name of God*, will signify, *adoring the True God*, and adhering to the *Worship of Him only*, in opposition to *Idols*. According to which manner of speaking, to *forget the Name of God*, is by the Ps. xliv. 20. Psalmist put as equivalent to *stretching out our hands to a strange God*. And, *making mention of the Name of other Gods*,<sup>7</sup> is, *swerving into Idolatry*. And, *walking in the Name of the Lord our God*, is<sup>5</sup> adhering stedfastly to his *Worship*. And, *Sanctify the Lord God in your Hearts*, is 1 Pet. iii. by St Peter opposed to *being afraid of*<sup>15</sup> *their Terrour*, that is, of their False Gods. ver. 14.

2. THE *Name of God* signifies sometimes his peculiar *Attributes*, or *Perfections*, of *Power*, *Wisdom*, *Goodness*, *Mercy* and the like. Thus God *proclaimed* Exod. before Moses *the Name of the Lord*,----- xxxiv. 5, 6. *the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth*. Again : *The Name* (that is, Ps. xx. 1. the Power) *of the God of Jacob, defend*  
R thee.

Pf. ix. 10. *thee.* And: *They that know thy Name* (that is, thy Veracity, Goodness, Mercy, and other Perfections,) *will put their Trust in Thee.*

IN *This* sense of the phrase; *ballowing the Name of God*, will signify, framing *right and worthy Notions* concerning him, and professing upon all occasions our acknowledgment of his Divine Perfections; that (absolutely speaking, and in the complete sense of the words,) *there is None Powerful, None Wise, None Good, but*

Matt. xix. *One, that is God.* That He is *the Blessed*  
 17.  
 1 Tim. vi. *and Only Potentate, the King of Kings*  
 15. *and Lord of Lords; Who only hath immortality, dwelling in the Light which no man can approach unto, whom no man hath seen nor can see; to whom be Honour and Power everlasting.*

3. SOMETIMES the *Name of God* signifies his *Authority* and *Commission*. Thus concerning *the Angel* whom God sent to lead the children of *Israel*; *My*  
 Exod. xlii. *Name*, saith he, *is in him.* Again: *I am*  
 21.  
 Joh. v. 43. *come*, saith our Saviour, *in my Father's*  
 I  
*Name;*

*Name* ; that is, with His *Commission*.

And : *By what Name*, (that is, by whose Acts iv. 7 *Authority*,) *have ye done this* ?

IN *This* sense of the phrase ; *ballowing the Name of God*, will signify, paying *obedience to his Authority*, wheresoever it be found ; obedience to *Magistrates*, to *Laws*, in all things not inconsistent with *Piety* ; obedience to the *inspired Word of God*, and to the *exhortations* of the *Preachers of the Gospel*, in all things not repugnant to the Gospel itself.

4. SOMETIMES the *Name of God* signifies his *True Religion*. Thus, *the* Nehem i. *place that he hath chosen to set his Name* Deut. xii. *there*, is the *Seat of True Religion*, the 5.   
 Place where he has appointed to receive the Homage and Worship of his Servants. Again : *The Name of God*, that is, his *True Religion*, is *blasphemed among the* Rom. ii. *Gentiles, through You.* 24.

IN *This* sense of the phrase; *ballowing the Name of God*, will signify, continuing in the *Practise of True Religion*, and living suitably to our Holy Profession: *Walking honestly toward them that are without; Giving no occasion to the adversary to speak reproachfully: But, letting our Light so shine before men, that they may see our good Works, and glorify our Father which is in Heaven.*

1 Thess. iv.

12.

1 Tim. v.

14.

Matt. v.

16.

5. Lastly; **THE Name of God** is sometimes in Scripture taken *literally*, to signify men's *making Use of the Name of God* in conversation, either upon *Solemn* or upon *Trifling* Occasions. As, in the Third Commandment; *Thou shalt not take the Name of the Lord thy God in vain.*

AND in *This* sense of the phrase; *ballowing the Name of God*, will signify, being conscientiously careful to avoid *Perjury, common Swearing, Cursing*, and all *profane, rash, unprofitable, irreverent Use of the Name of God*, upon any occasion whatsoever. As has been at large  
set

set forth, in the exposition of the *Third Commandment*.

ACCORDING to all these *several* senses, in which the *Name of God* may be said to *be hallowed*; the full Meaning of *This Petition* will be, to express our sincere and hearty Desire, that all the world may come to the *Knowledge of the True God*; that every *Mind* may frame *just and worthy Notions* of him; that every *Tongue* may *bless and praise* him; that every *Creature* may *adore and obey* him. That all Nations, and we ourselves in particular, may *fear* his *Power*, may *admire* his *Wisdom*, may *love* his *Goodness*, may *rely upon* his *Truth*, may have a *just Sense* of his *Mercy and Compassion*; in a word, may *embrace the True Religion*, and live *suitably* to it.



PETIT. 2. *Thy Kingdom come.*

GOD is, *by Nature*, King and absolute Lord of the *Universe*; and his *Kingdom*, in That sense, is *always Present*. 'Tis, by *Necessity* of nature, *from everlasting to everlasting*; a *Kingdom*, of absolute and irresistible Power; that cannot come at *one time* more than at another.

BUT because the true Greatness of every Potentate, of every Moral Governour, consists chiefly in the *Obedience* of those who are capable of *Disobeying*; therefore the *Kingdom of God*, in the principal and most eminent sense of the phrase, signifies his *Dominion* over *Rational* Creatures.

BY the entrance of *Sin* into the World, *This Moral Kingdom* of God began to be *opposed*; (For to his *natural Kingdom* of absolute Power, *no* opposition can ever possibly be made at all :) And, as *Sin* increased, an *opposite Kingdom* was set up of  
*Idolatry*

*Idolatry and Wickedness*, which is the Kingdom of *Satan*, the Kingdom of the Adversary, the Kingdom of *Darkness*, the Kingdom of the Powers adverse to Virtue and Goodness.

IN order to *destroy* these *Works of the Devil*, that is, all idolatrous and immoral Practises whatsoever; not by *Force*, (which is inconsistent with the *nature of Virtue and Vice*,) but by *proper* Motives and Assistances to Virtue; God was pleased to *strengthen* and *inforce* the Light of *natural Reason*, by different *Revelations* of himself, at different times, to the *Patriarchs*, to *Moses*, and the *Prophets*; and, at last, by the Preaching of his *own Son*; who, in the *Gospel*, has made effectual Matt. vi. provision for restoring *the Kingdom of* <sup>33.</sup> *God and His Righteousness* among Men.

FOR this cause, the *establishment* of *the Gospel*, the *Religion of Christ*, the *Obedience of Faith*, that is, the *Prevalency of Virtue and Righteousness* founded upon the *Belief of the Gospel*; is in Scripture perpetually stiled, “ *The Kingdom of* Matt. vi.

“ God: ” That Kingdom of God, which  
 xxi.43. our Saviour commands us to *seek in the*  
*First* place, and threatens that the out-  
 ward Advantages of it *shall be taken from*  
 Them who intrinsically and really bring  
 not *forth the Fruits thereof*: That King-  
 dom of God, which, we are told, is  
 Luke xvii. *Within* us; and that it consists *not in*  
 21.  
 Rom. xiv. *Meat and Drink*, that is, not in external  
 17. Forms and Ceremonies, but in real *Right-*  
*eousness* and in the Joy consequent there-  
 upon.

AND because this *present imperfect*  
 state here upon Earth, is *at best* only in  
 1 Cor. xv. order to a *more perfect one to come*; when  
 24, 25, 26. God shall have *put down All Rule and all*  
*Authority and Power*, and *All Enemies*  
*shall be destroyed*, and his Saints *shall*  
 Rev. xxii. *reign for ever and ever*: Therefore to  
 5. That *perfect State* it is, that “ *the King-*  
*dom of God* ” must always be under-  
 stood to have *reference*, even when ’tis  
 expressly spoken of the *State of the Gos-*  
*pel* now present; The *one* being the *Begin-*  
*ning*, the *other* the *End and Completion*,  
 of

of one and the same State: And 'tis That Heavenly State, which ultimately and properly is always meant by "The Kingdom of God:" That Happy State, wherein the Righteous shall shine forth as Matt. xiii. the Sun, in the Kingdom of their Father: <sup>43.</sup> Into which there shall in no wise enter a- Rev. xxi. ny thing that defileth, neither whatsoever <sup>27.</sup> worketh abomination, or maketh a Lie.

T H E R E are therefore Three senses, in which this phrase, *the Kingdom of God*, may be taken. And these several senses must carefully be distinguished, in order to understand rightly the Meaning of the Petition, "*Thy Kingdom come.*"

I. IN the First place, there is God's *Kingdom of Nature*, or his *absolute* and *necessary* Sovereignty or *Dominion* over all things. And in *This* sense (as I before observed) we cannot at all pray that his *Kingdom* may *come*; because it is at all times *actually*, at all times *necessarily* and *equally* Present.

## 2. T H E R E

2. THERE is his *Kingdom of Grace*, or his *Moral Dominion* over the *Wills* and *Actions* of *Free Agents*; by the *Influences* of *Reason*, by the *Authority* of his *Commands*, and by the *Motives* of *Rewards* and *Punishments* proposed. And *This* is what is principally meant in *This Petition*. We pray that the *Gospel of Christ*, the *True Religion* and *Worship of God*, may prevail and spread over the whole

Isai. xi. 9. Earth, *as the Waters cover the Sea*: And that all *the Kingdoms of this world*, may

Rev. xi. 15. *become the Kingdoms of our Lord, and of his Christ*; that is, not by conquest and violence, but by persuasion and force of

1 Cor. ii. 4. Truth, by the *power and demonstration of the Spirit*. And that all who embrace

Col. iii. 15. and *profess the Truth*, may *let the peace of God Rule in their Hearts*, by living as *worthy Subjects* of his Kingdom. For 'tis in the *Subjection of Mind and Will* to him; in the regulating of our *Actions, Passions, Appetites and Affections*, according to his *Laws*; that *This Kingdom of God* principally consists.

## 3. THERE

3. THERE is his future *Kingdom of Glory*. And *This* also is intended in *This* Petition. We pray, that *Christ* may come in his *Kingdom*; and that *We* may be preserved unto this his heavenly *Kingdom*, being delivered from every evil *Work*. Living soberly, righteously, and godly, in this present world; Looking for that blessed Hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ. Or, as St Peter expresses it, looking for and Hastening unto the Coming of the day of God, wherein——we, according to his Promise, look for new Heavens and a new Earth, wherein dwelleth Righteousness.

Matt. xvi.

28.

Rev. xxii.

10.

2 Tim. iv.

18.

Tit. ii. 12,

13.

2 Pet. iii.

12, 13.

PETIT.

PETIT. 3. *Thy Will be done in Earth, as it is in Heaven.*

NOW here 'tis obvious to ask; Is it possible his Will should *not* be done? Can any thing *resist* His Will?

To This Question, the Answer is; that, by his mighty Power, God *can* in-  
 Phil. iii. 21. deed *subdue all things unto himself*. For the universal System of Nature, depends upon his Pleasure; and there is No Power, but of *Him*. But 'tis his *Will and Pleasure*, that *Intelligent and Moral Agents* should *not* obey *His Will*, but *by their Own*. 'Tis in consequence of this *Free Choice*, that they are at all *Moral Agents*; accountable for what they do; worthy of blame or commendation; capable either of Punishment or Reward. He *shows* them *what* is *Good and Evil*; he *commands* them to *pursue the one*, and to *avoid* the other; he gives them *Power*, and lays before them the *strongest Motives* to incourage them so to do; but without *Compulsion*. This *Tryal*, this *Probation*,  
 he

he puts upon them : And 'tis the *Perfection* of their *Nature*, and the *highest Improvement* of their *Virtue*, to choose to obey him *cheerfully* and *readily*. Inanimate *Matter*, is subject to the *Power* of God : But *Rational Beings only*, are subject to his *Laws*.

THE more *excellent* the *Nature*, and the more *improved* the *Virtue* of any rational Creature is ; the more does it delight in *imitating* the *Nature*, and in *obeying* the *Will of God*, who is *Perfection* and *Goodness* itself. *Angels* in *Heaven*, those *Servants of his*, *that do his pleasure* ; Ps. ciii. 21. are the greatest Example of This kind. And therefore in This Petition our Lord has taught us to pray, that we may be able to imitate *Them* ; to imitate *Their* constant and ready *Obedience*, Luke xx. in order to be made *like* them in their <sup>36.</sup> *Happiness*.

THE



THE Meaning is; not that the Obedience of *frail and mortal Men* can be perfect in degree, like that of *Angels*;

Jam. iii. 2. For, in many things we offend all; and  
 1 Kings viii. 46. there is no man, that sinneth not; and, if  
 1 Joh. i. 8. we say that we have no Sin, we deceive ourselves, and the Truth is not in us: But we are to pray, and to endeavour, that Our Obedience may be complete in proportion to Our nature and abilities, as That of *Angels* is in proportion to *Theirs*. We must continually endeavour, to obey universally all the Commands of God, to avoid all known Sin, and to amend whatever we at any time find amiss in ourselves. And in these Endeavours, whosoever are really sincere; the Scripture, according to the

Luke i. 6. gracious Terms of the Gospel-Covenant, declares that, notwithstanding numerous Infirmities, still they are *righteous before God, walking in all the Commandments and Ordinances of the Lord blameless*.

THE

THE words of this Petition, "*thy Will be done in Earth, as it is in Heaven*;" may likewise be understood in another sense, as a *profession* of our *Sub-* Luke xxii.  
*mission to the Will of God* in all things: <sup>42.</sup>  
*Not my Will, but thine be done.* But the True and *principal* sense of them, is according to the foregoing Explication.

PETIT. 4. **Give us this day our daily Bread.**

AFTER the Petitions for things which more directly and universally relate to the *Glory of God*; our Lord teaches us to proceed in the *next* place, to pray for such things as may in particular supply *our own* more immediate *Wants*. Not that God needs to be *informed* what things we want; For he *knoweth what things we have need* Matt. vi. 8.  
*of, before we ask him*: But it becomes us to express continually the *Sense we have*, of our *Dependence* upon him for every thing we enjoy or hope for.

OUR

OUR *Wants* which relate more particularly to the *Body*, are expressed in the *present* Petition: Those which relate to the *Soul*, in the *following* ones.

By this Petition, “ *Give us this day our daily Bread,* ” we are taught in *general* ;

1. To acknowledge That *universal Providence*, by which all things are directed. As *God* gave *Being* to all things, so he *preserves* all things by *Provisions* and *Supplies* suitable to their several natures. 'Tis *He*, that *giveth us Rain from heaven, and fruitful Seasons, filling our Hearts with food and gladness: Making his Sun to rise on the evil and on the good, and sending Rain on the just and on the unjust.* 'Tis *He*, who *maketh the Grass to grow upon the Mountains, and Herb for the Use of Men: Who giveth Fodder unto the Cattle, and feedeth the young Ravens that call upon him: Nay, who clothes even the Lillies of the Field in such a manner, that even Solomon in all his glory, was not arrayed like one of these.* Nature,

ture, which vain men are apt to talk of in these matters, is *nothing* but an *empty word*: And inanimate *second Causes*, are nothing but *mere Instruments* in the hand of God. Our own *Labour* indeed, is generally *necessary*; Because God hath been pleased so to appoint, that the Earth shall not usually bring forth *without Labour*. But when we have done all we can, the *Effect* of our *Labour* will still depend wholly upon *His Blessing*. For He can at any time destroy with *Famine*, and make a fruitful land barren, for the wickedness of them that dwell therein Pl.cvii. 34; He can make the *Heaven* that is over our *Head*, Deut. xxviii. 23. to be *Brass*; and the *Earth* that is under us, *Iron*. He can scorch with Drought, or drown with Waters, or blast with pestilential Winds: Or, even *without withholding* any of the *Blessings themselves* of Nature, he can at any time withdraw the whole *Effect* and *Fruit*, the whole *Benefit* and *Injoyment* of them. For, Deut. viii; man doth not live by Bread only, but by every word that proceedeth out of the Mouth

S

of

Pf. xxxix.  
11.

*of the Lord. And, when he with Rebukes doth chasten man for Sin, he maketh his Beauty to consume away, like as it were a Moth fretting a garment.*

Matt. vi.  
33.

2. BY This Petition we are taught *the Lawfulness of desiring Temporal Blessings.* Religion is so far from depriving us of all *Temporal Good* things, that our Lord himself here expressly directs us to *pray* for them. Only our Desires after *These* things, must always be in a due Subordination to those of greater Importance. We must *first seek the Kingdom of God, and His Righteousness*; and then we may lawfully desire, to have *These things* also *added unto* us: For so has Our Saviour taught us to expect that they *shall be*, even in the very same sentence wherein he commands us to *take no Thought for the morrow.*

ver. 34.

THIS in general. In particular, we may observe,

# I. THAT

1. THAT by the word, "*Bread*," our Saviour here means, *all the Necessaries*, and *all the Comforts* of Life. Nothing is more usual, in all Languages, and upon all Subjects, than to express the *Whole* by the name of some *principal Part*. Thus *Righteousness*, or *Faith*, or any other eminent Virtue, is frequently put for the *Whole* of Religion.

2. "*BREAD*" being the *plainest* and most *universally necessary* Food; it may be observed, that our Lord teaches us to pray, not for *superfluities*; for the Supplies of *Ambition*, *Pride*, *Vanity*, or Rom. xiii. *Luxury*; to *make provision for the Flesh*,<sup>14</sup> to *fulfill the Lusts thereof*; But only for the *Necessaries* and *Conveniencies* of Life. *Having food and raiment, let us be there-* 1 Tim. vi. 8. *with content.*

3. 'TIS observable, that our Saviour adds the words, *daily*, and *this day*; "*Give us this day our daily Bread*," or (as it is in St Luke's Gospel,) "*give us* Luke xi. 3. "*day by day our daily Bread*;" to ad-

monish us, that our *Life* being short and uncertain, and we having a greater Concern upon our hands ; we ought not therefore to enlarge our Prospect, to extend our Hopes and Designs, beyond a convenient Provision for ourselves and Families; but to be content with what Providence shall enable us to obtain of This kind, in the ways of Integrity, Justice, Goodness and Charity : Considering, that *sufficient unto the day is the Evil thereof*; that it needs not to be augmented with unreasonable anxious care and sollicitude for the future : And having always in mind That Admohition in the Parable of the rich man, who had *much Goods laid up for many years*; *Tbou Fool, this night thy Soul shall be required of thee.*

Matt. vi.  
34.

Luke xii.  
19, 20.

P E T I T.

**PETIT. 5.** And forgive **Us** our **Trespases**, as **We** forgive **Them** that trespass against **Us**.

**THE foregoing** Petition, relates to things *Temporal* : The *present* and *following* ones, to things *Spiritual*. In These, we are taught to pray, that God would be pleased to *forgive* us our *past Sins*, and to *preserve* us *for the future* from falling into Sin and Misery.

**A**n humble *Confession* of *past Sins*, and a sincere Desire of *Pardon* ; founded upon a just Sense of the unreasonableness of Sin, and a real and hearty Desire of Amendment ; is a qualification absolutely necessary, in all our Prayers for *future Blessings*. For *God beareth not Sinners*, Joh. ix. 31. but Penitents only, whose past Sins he first forgives.

**I**N the case of *Great* and *Presumptuous Crimes*, there must be a more Solemn *Humiliation* and *Repentance*, and some *Tryal* of the *reality* of the *Change*



of a man's *Heart and Life*, before he can have within himself any *satisfactory Hope or Assurance of Pardon*. But for the *daily infirmities and frailties*, incident to those who sincerely endeavour to live *virtuously and religiously*; 'tis sufficient that we ask *Forgiveness* of them in our *daily Prayers*.

Joh.i.9. For if we confess our Sins, God is faithful and just to forgive us our Sins, and to cleanse us from all unrighteousness.

THE Ground or Foundation of our expecting *Forgiveness* of Sin, is the *Mercy and Goodness of God*, the *Intercession of Christ*, and the *Supposition of our own Repentance*. The *Mercy and Goodness of God*, is an *eternal and essential Perfection*. The *Intercession of Christ*, is the *Effect* (not the Cause) of the *Divine mercy*: 'Tis the *Method*, in which the *Wisdom of God* thought it most fit to convey his *Mercy*

Joh.iii.16. to Sinners: God so loved the World, that he gave his only-begotten Son. And Repentance on our part, is the *Condition or Qualification* necessary, in order to our becoming

coming *Objects* of the *Mercy* of God through the *Mediation* of *Christ*.

By *Repentance*, in Scripture and in the Reason of things, is always understood, not only a *Sorrow* for all known *Sins*, but also an *actual* *Indeavour* to *forsake* them: And not *That* only in *particular*, but moreover in *general* such a *Disposition* of Mind, as becomes persons *really* *penitent* and *forgiven*: A mind desirous of showing forth the *sincerity* of its *Repentance*, by *universal* *Obedience*; and by *imitating* of Him, whose *Mercy* in *forgiving* us we thankfully adore.

Of this *imitation* of God, one Principal Part is *Our forgiving Others*, in like manner as *God hath forgiven Us*. Which Duty our Saviour thought to be of such importance, that he not only here expresses it as a *Condition* of our *own Forgiveness*, in the *Body* of the *Prayer* itself; but *repeats* it again at large, after the *End* of the *Prayer*; and *inculcates* it with the addition of a *particular Parable* on purpose.

Matt. vi.  
12, 14, &  
15.  
Mat. xviii. /  
23---35.

THE *Meaning* of which Duty, of “*forgiving Them that trespass against Us,*” evidently is; *not* that *Magistrates* are to *neglect* to *punish* Offenders; *not* that *private persons* are to *forbear* bringing *Malefactors* to justice; *not* that *Christianity* *forbids* us to *recover* our *just Dues* from fraudulent Dealers, by courses of *Law* and *Equity*; *nor* that we are in *such* a sense to *forgive* those who *continue* to wrong us, as to *trust* and *tempt* them to wrong us more. But our Duty is, in

Matt xviii. matters of *common Offense* between man  
 22.  
 Luke xvii. and man, to *forgive*, even *untill seventy*  
 3, 4. *times seven*, those who do *repent*: And those who do *not repent*, or have been guilty of doing even *Great Wrongs*, we are still to *pray* for them, and be willing to do Acts of *Charity* and *Humanity* towards them, if need requires; and not to be *sollicitous* after *Revenge*, but to desire much rather their *Amendment* and *Reconciliation*: And when we are forced at any time to right ourselves by *Law*; even Then to desire only *Equity* for *Ourselves*, and not *vexation* and *needless damage* to the *ad-*  
*verse*

*verse* party. In a word: Christians ought to be in general of a kind and charitable Disposition; dealing with *Others*, as we desire and pray that *God* would be pleased to deal with *Us*.

THE *Nature* of the Duty of Forgiveness being thus explained; the *Reasonableness* of the Practice of it will easily appear, not only by Arguments drawn from the *nature of the Thing*, from a sense of the general *Weakness and Infirmities of Humane Nature*, from the *Necessity of Charity and Good-Will* to the *Support and Peace of Society*, and from the great *Ease and Quiet of Mind* arising in particular from This Habit and Temper; but principally and above all, if we consider how *ill* it *becomes* Those to be of *revengeful* and *unrelenting* Spirits, to be full of *Hatred* and *Animosities* among *Themselves*, whom *God* hath *forgiven* through the *Redemption of Christ*; how *ill* it *becomes* Those to be *rigorous* in *exactting* of their *Brethren* an *hundred pence*,  
who

Mat. xviii. 24, 28. who have *themselves* received from God the free *Forgiveness* of ten thousand talents.

PETIT. 6. And lead us not into Temptation: But deliver us from Evil.

AFTER praying for the *Forgiveness* of what is *past*, our Lord directs us to pray that God would be pleased to *preserve* us from Sin *for the time to come*. “Lead us “not into Temptation.”

NOW *Temptation* signifies principally *Two* things. Sometimes, barely *Trying* a person: And, sometimes, *persuading* or *seducing* him into Sin.

I. IN the *first* sense of the word, 'tis in the nature of things a *necessary* and *essential* condition of a *Probation-state*, that there should be some *Trial* of men's virtue. And in *This* sense, the Scripture scruples not to affirm, that God *himself* tempts men: That God *did tempt*, that is, try, Abraham: That in the *Wilderness* God proved

*proved Israel, to Know what was in their* Deut. viii.  
*Heart, whether they would keep his Com-* 2.  
*mandments, or no: And that, as Gold in*  
*the Furnace, doth he try the Souls of the* Wild. iii. 6.  
*Righteous. The Meaning is; not that,*  
*in these cases, God does not know before,*  
*how men will behave themselves; But he*  
*tries them, that They who have in them*  
*a true Root of Virtue, may actually bring*  
*forth the Fruit of it; may be exercised,* 1 Cor. xi.  
*may be approved, may be made manifest, to* 19.  
*the World here, and to Men and Angels*  
*hereafter; and may be, in Themselves,*  
*improved, established, and fitted for the*  
*state of Heaven. The trying of our Faith,* Jam. i. 3.  
*worketh Patience, and Patience Experi-* Rom. v. 4.  
*ence, and Experience Hope. For This*  
*Reason we are exhorted, not to think it* 1 Pet. iv.  
*strange concerning the fiery Tryal (the va-* 12.  
*riety of Afflictions and Persecutions) that*  
*is to try us. Nay, on the contrary, we*  
*are encouraged even to glory in Tribulati-* Rom. v. 3.  
*ons; and to count it all joy, when we fall* Jam. i. 2.  
*into divers Temptations: Considering that*  
*the Tryal of our Faith, is much more pre-* 1 Pet. i. 7.  
*tious*

*tious than of Gold that perisheth ; and that*  
 Jam. i. 12. *Blessed is the man that endureth tempta-*  
*tion ; for when he is tried, he shall receive*  
*the Crown of Life.*

NEVERTHELESS 'tis carefully to  
 be observed, that when the Scripture  
 speaks in this manner concerning *Rejoic-*  
*ing in Temptations*, it always considers  
 them under *This* view, as being *experien-*  
*ced*, and *already* in great measure *overcome*.  
 For otherwise, as to *Temptations in general*,  
 Temptations *unexperienced*, and of which  
 we *know* the *Danger*, but not the *Success* ;  
 our Saviour teaches us to pray, "*Lead us*  
 Mar. xiv. "*not into Temptation :*" And again, *Watch*  
 38. *and pray, lest ye enter into Temptation*.  
 Our *Nature* is *frail*, our *Passions* *strong*,  
 our *Wills* *biassed* ; And our security, ge-  
 nerally speaking, consists much more cer-  
 tainly in *avoiding* great Temptations,  
 than in *conquering* them. Wherefore we  
 ought continually to pray, that God  
 would be pleased so to order and direct  
 things in *This Probation-state*, as *not* to  
 1 Cor. x. *suffer us to be tempted above what we are*  
 13. *able ;*

able ; but that he would *with the Temptation also make a way to escape, that we may be able to bear it.* Our Lord directed his Disciples, when they were *persecuted in One City, to flee into another.* And Matt. x. 23. they who refuse to do so, when it is in their Power ; lead *Themselves* into Temptation, and tempt God.

2. IN the *second* sense of the word *Temptation*, as it signifies *persuading or seducing* men into Sin ; In *This* sense, as Jam. i. 13. *God cannot be tempted with evil, so neither tempteth he any man.* He deceives, he seduces no man ; *but every man is tempted, when he is draw away of his own lust, and enticed ;* when he is drawn away by the allurements of *Pleasure, Covetousness, or Ambition*, which he knows to be the *Snares* of the *Devil*. Nevertheless, because nothing can be done without God's *Knowledge*, nothing can come to pass without His *Permission*, nothing can be effected but by the Use or Abuse of those *Natural Powers* that He has created ; therefore the Scripture frequently, in a  
1. *figurative*



*figurative way of speaking, and in acknowledgment of the Supreme Superintendency of Providence over all Events, ascribes the cause of every thing to God.*

- Exod. xxi. 13. Thus God is represented as *delivering a man*, when he is slain by Chance, *into the hand of his Neighbour*; as having
- 2 Sam. xxiv. 1. 1 Chr. xxi. 1. moved David, by means of Satan's temptations, to *number Israel and Judah*; as
- Exod. vii. 13. having *hardened Pharaoh's heart*; as having *hardened the Spirit of Sihon King of Heshbon*, and *made his Heart obstinate*;
- Deut. ii. 30. as having *hardened the Nations, that they might come against Israel in battle, that he might destroy them utterly*; as having *put a lying Spirit in the mouth of all Ahab's*
- 1 Kings xxii. 23. *Prophets*; as *making the Heart of the people fat or stupid, and their Ears heavy, and shutting their eyes*; as *giving them the spirit of slumber, eyes that they should not see, and ears that they should not hear*;
- Rom. xi. 8. as *putting it in the Hearts of wicked*
- Rev. xvii. 17. *Kings, to give their Kingdom unto the*
- 2 Thii. ii. 11. *Beast*; as *sending upon men strong Delusion, that they should believe a Lie*; and as *leading men into Temptation*. In all which

which expressions, 'tis evident, the intention is not to affirm, (except possibly in some very particular *judicial* cases,) that God *actually* and *efficiently* does these things; but only, that he justly *permits* them to come to pass.

THE Meaning therefore of the Petition, “ *Lead us not into Temptation,* ” (taking the word *Temptation* now in the latter of the *Two* senses I mentioned,) will be This; that God would not, *judicially* and *in anger*, give us up and leave us to the Power of Temptation, and to the Seducements of the Evil One; as he did *Pharaoh*, and *Ahab*, and *Judas*, and the *Israelites in the Wilderness*, when (as the Psalmist expresses it) *he gave them up* Pf. lxxxi. *unto their own Hearts Lusts, and let them* <sup>13.</sup> *follow their own Imagination:* But that, on the contrary, he would either, by his merciful Providence, *keep us from the* Rev. iii. 10. *Hour of Temptation*; or, by his gracious 2 Pet. ii. 9. *Support, deliver us out of it.*

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THE following part of this Petition, "*But deliver us from Evil*;" may equally be understood to signify, either, *deliver us from the Evil One*; or, *deliver us from every Evil Thing*, from the *Evil of Sin*, and from the *Evil of Misery*. The sense, either way, amounts to the same. For as *God* is the Fountain of all *Moral* and of all *Natural Good*, the Fountain of *Goodness* and *Happiness*: So in Scripture all *Moral Evil* is represented as the *Kingdom*, and all *natural Evil* as the *Power*, of the *Enemy*. From *all which*, our Lord directs us to pray in *general Terms*, that God would be pleased to deliver us: The *particulars* of what we ought most to fear, or most to hope for, being best left to *Him*, who knows all our Dangers and all our Wants, even before we ask him.

Col i 13.  
 Luke x.  
 19.

The

**THE CONCLUSION.** *For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.*

As our Lord teaches us to *begin* our Prayers, with an acknowledgment of the *Dominion* and of the *Goodness* of God ; “ *Our Father, which art in Heaven ;* ” So he directs us to *conclude* likewise with a Profession of the same ; “ *For thine is the Kingdom, the Power and the Glory, for ever and ever ; Amen.* ”

IN This *Doxology*, we are taught distinctly to acknowledge ;

I. GOD’S absolute *Sovereignty* and *Dominion* over All. To Him belongs *the Kingdom, and the Power.* He is the *First Cause* and the *continual Disposer* of all things, in the *universal System* of the *Material World.* He, the *Maker, Preserver, Governour, and Judge* of Men. He, the *Creator and Lord of Angels,* and of all the *Principalities and Powers in Heavenly Places.* He, the *Sender of the*

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*Holy*

Joh. xiv. 26. *Holy Ghost, according to his own Will. He,*  
 Heb. ii 4. *the God and Father of our Lord Jesus*  
 2 Cor. xi. 31. *Christ; the One God and Father of all,*  
 Eph. iv. 6. *who is Above all; the Father, of whom*  
 Eph. iii. 15. *the whole \* Family in Heaven and Earth*  
 \* πατηρ & *is named: Of whom, and Through whom,*  
 πατρις are *and To whom are all things: To whom*  
 relative *be glory and dominion for ever.*  
 words.  
 Rom. xi 36.

1 Pet. v. 11. 2. WE are here taught to acknowledge  
 the *Peculiarity* of this Supreme Dignity,  
 as belonging to God *Alone*. *The King-*  
*and the Power and the Glory, is His; His,*  
 in a sense, in which it can be applied to  
 no one besides Him; *His*, originally and  
 ultimately, and independent on Any.  
*Others have Kingdoms; but, His King-*  
 Pf. ciii. 19. *dom ruleth over all. Others have Power;*  
 but derived from *His* Power. *Others have*  
*Glory; but all terminating in His Glory.*

3. BY This Doxology we are taught,  
 that as *Prayer* for what things we *want*,  
 is a natural Duty; so is *Praise* and  
*Thanksgiving* and *Glorifying of God*, for  
 whatever good things we *receive*. We  
 are to acknowledge with *Thankfulness*,  
 that

that we *receive* them from *Him* ; and we are to *use* them to *His Glory*, in promoting always the interest of *Truth* and *Righteousness* and *Sobriety* and *Piety* in the world.

T H E R E is one thing further to be taken notice of upon this Head : That, as the *Compellation*, “ *Our Father which art in Heaven,* ” wherewith our Lord teaches us to *begin* this Prayer ; is a *Preface* both to the *Whole* Prayer, and to *every* Petition *in particular* : So This *Doxology* at the *End* of it, is not barely a *Conclusion* of the *Whole* ; but also a *Ground* or *Reason* of *every Part*, a *Foundation* for *every* Petition *in particular*. We *Therefore* pray to *Him*, for *whatever* is *desirable* either in *This world* or in *That to come* ; because *His* is *the Kingdom*, from everlasting to everlasting ; *His* is *the Power*, from infinity to infinity ; *His* is *the Glory*, of *whatever Good* is in the *Whole* natural or moral *World*.

T 2

Qu. What

**Qu.** What desirest thou of God in this Prayer ?

**Answ.** I desire my Lord God our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me and to all People, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our Souls and Bodies : And that he will be merciful unto us, and forgive us our Sins ; and that it will please him to save and defend us from all Dangers ghostly and bodily : And that he would keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ : And therefore I say, Amen. So be it.

PART.



## PART V.

### Of the SACRAMENTS.

**Q.** **H**OW many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to Salvation; that is to say, Baptism and the Supper of the Lord.

'T IS the peculiar Excellency and Advantage of the *Christian* Religion, that it is not burdened, as the *Jewish* was, with a multitude of external *Rites* and *Ceremonies*. Nothing is *Now* required of *Us*, but *that* by *Repentance* we forsake the Works of unrighteousness, as has been *above* explained under the *Question* concerning the Promise made by the Sureties in Baptism: *That* we have *Faith* towards

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God,





God and our Lord Jesus Christ, as has been set forth in the Explication of the *Apostles Creed*: *That we obey the Commandments* of God, as they have been expounded by our Saviour in his Sermon upon the Mount: *That we express our Devotion* towards God in constant *Prayer*, after the manner of the Pattern which our Lord has taught us: *That we enter into a solemn Obligation* at our first admission into Christ's Church by *Baptism*, to perform these Conditions: And *that* we perpetually *confirm* and *remind* ourselves of That Obligation, by communicating in the Sacrament of the *Lord's Supper*. Whosoever worthily performs These Duties of a Christian, stands in need of no additional Buildings upon This Foundation: No arbitrary *Penances*, to supply the place of real Repentance and Amendment: No additional *Articles of Faith*, of mere humane invention: No *Supererogation* of *Obedience* to the *Superstitious* Commandments of *Men*, to compleat or make amends for the want of Obedience to the *Laws of God*: No new *Devotion*

*Devotion to Saints or Angels*, different from and opposite to our Saviour's direction of praying to the *Father* in the Name of *Him* only, our Alone Mediator: No additional *Sacraments* by the Authority of the *Church*, to supply any defects in those which our *Lord himself* has appointed.

THOSE appointed by our *Lord himself*, are *Two* only: *Baptism*, and the *Lord's Supper*. By the *One*, we begin to profess our selves Christians; by the *Other*, we declare our *Continuance* in that Profession. By the *One*, we are *admitted* into the Church of Christ; by the *Other*, we live in *constant Communion* both with Christ the Head, and with all the Members of his Spiritual Body. By the *One*, we solemnly *vow and promise* to give ourselves up to the Guidance of the *Spirit of Holiness*, and to the *Obedience* of God's Commands; by the *Other*, we *perpetually repeat and ratify, confirm and renew* That Vow; and lay afresh upon ourselves the most solemn Obligations, to endeavour

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constantly with God's assistance to perform it.

THESE two Sacraments are here spoken of as being "*necessary to Salvation*;" Because concerning the *One*, our  
 Joh. iii. 5. Saviour has affirmed, that *except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* And the *Other* is an express Command to all  
 Luke xxii. his Disciples, to do That *in Remembrance*  
 19. *of Him*; which if they *contemptuously* neglect to do, they seem to *despise* their  
 Luke xxii. part of *the New Testament in his Blood.*  
 20.

YET 'tis well added, "*generally*" necessary to Salvation; to show that the *Necessity* here spoken of, is not *absolute* and *rigorous*. For though, with regard to *Baptism*, our Saviour's words may seem absolute and without exception; yet in the nature of the Thing, 'tis evident, there must of necessity be Exceptions. *Infants* (for instance) dying without Baptism, since 'tis not Their Fault, but to Them altogether unavoidable; 'tis impossible to conceive they shall perish, for  
*not*

not doing what they could not do. And there is in the Scripture itself an Example of a *Christian Convert*, who was *certainly saved* though he died *unbaptized*: Which is the Thief upon the Cross. And Many Converts in the Primitive Ages, were *martyred* suddenly, before they could have any opportunity of being *baptized*: And yet no man ever doubted of their Salvation. For They *died with Christ*, and *for Christ* \* *literally*; whereas Baptism is the *dying with him*, only † *in a Figure*. 'Tis plain therefore, that absolute and universal Declarations of This sort, are always to be understood with necessary Exceptions.

WITH respect to the *Lord's Supper*, the declaration of our Saviour not being so absolute, we ought by no means to condemn Those, who *abstain* through *Fear* and *Scruple* and *Tendernefs* of Conscience, with the like *Severity* as we have reason to do those who *despise* God's Ordinance. Nevertheless, since the *Command* of Christ is *express* and *universal*,  
it

it becomes all pious persons to remove, as soon as possible, the ground or occasion of the Scruple, whatsoever it be ; and prepare themselves to comply with the *Command* of their Lord. In the doing of which, they are still always to remember, that This and all other positive Institutions have the nature *only of Means* to an *End* ; and that therefore they are never to be compared with *Moral Virtues*, nor can ever be of any Use or Benefit *without* them, nor can be in any degree *Equivalents* for the *Want* of them.

WITH regard to the *Number* of the Sacraments, which are here declared to be *Two* ; there are Two sorts of persons justly to be reproved : Those who *diminish* from that Number, and those who *add* to it.

OF the former sort are the people commonly called *Quakers* ; who taking away *all* Sacraments entirely, and changing these most *plain* and *literal* Commands into a sort of *Allegory* only ; are evidently in the way of too great a Tendency, to  
 turn

turn the whole Doctrine of the Coming of Christ in the Flesh, into a mere *Figure*.

IN the contrary Extreme, are those of the Church of *Rome*. Who, to the *Two* Sacraments of our *Lord's* institution, have without any reason added *Five* more of *their own*.

1. *CONFIRMATION*. Which is not at all *Another* Sacrament, but merely a *Circumstance* or *Appendage* of *Baptism*: A *Rite* or *Ceremony*, by which Baptized persons solemnly and publickly declare and take upon themselves their *Baptismal Vow*.

2. *PENANCE*. Which is nothing but an *arbitrary Discipline*, imposed wholly and solely by *mere Humane Authority*.

3. *EXTREME Unction*. Which is an absurd *Superstition*, built upon a *gross* misinterpretation of a *single Passage* in  
St *James's*

Jam. v. 14. St James's Epistle: Where direction being given for *anointing the Sick with Oil*, in order to a miraculous *Recovery*, that *the Lord may raise him up*, and his *Sins be forgiven him*; the Church of *Rome* has thence invented an *extreme Unction* for such as are *Past Recovery*, in order to their *Salvation in the world to come*.

4. *ORDINATION*. Which is not a *Sacrament*, but merely a *Designation* of certain *particular Persons* to a *particular Office*.

5. *MATRIMONY*. Which has no other pretense to be called a *Sacrament*, but only because St *Paul*, in his comparing it with the Union which is between *Christ* and his *Church*, calls That *Similitude a great Mystery*. Which the Latin Translator ignorantly and ridiculously renders, *a great Sacrament*.

AND This is all the Foundation of the five Popish additional *Sacraments*.

Qu. What

**Qu.** What meanest thou by this Word Sacrament?

**Answ.** I mean an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a Means whereby we receive the same, and as a Pledge to assure us thereof.

AFTER determining the *Number* of the Sacraments, and in order to *prove* the truth of that determination; follows the *Definition* of a Sacrament, or *what* it is that we mean by That Word.

I. IN a *Sacrament* therefore, there must be, first, “ *an outward and visible Sign*; ” such as is *Water* in Baptism, and *Bread and Wine* in the Lord’s Supper. The Reason is, because, in the nature of the thing, it must be a *Publick* dedication of ourselves to the Service of Christ, and a *Publick* attestation of our Communion with him. *Repentance from dead works,*  
and



and *Faith towards God*, evidenced in a new life of *Righteousness and Holiness*, are indeed always *acceptable* to God: But they are not what we call a *Sacrament*; they are not a *publick Covenanting* with God, but when declared and signified by that "*outward and visible Sign*," of being *buried with Christ* in the Baptism of

Rom. vi. 4. Water. In like manner, to *commemorate thankfully* the Death of our Lord, is always an *acceptable* part of Devotion: But it is not what we call a *Sacrament*, unless That *inward* thankful Remembrance be publickly and solemnly represented by the *outward Signs* of breaking *Bread* and pouring out *Wine*.

2. IN the constitution of a *Sacrament*, there must be a Ground of expectation of "*an inward and spiritual grace*," to be "*given unto us*," correspondent to the intent of the *outward and visible Sign*. The Reason is, because hereby it is distinguished from *such Rites and Ceremonies*, as are merely *significant* of our *Obligation* or *Duty*, but have no Promise or Assurance

• rance of any *certain Blessing* or *Benefit* annexed even to the most *due* and *regular Use* of them. Of this latter kind is the Use of *the Cross in Baptism*: Which therefore is never *pretended* to be a *Sacrament*, but merely an arbitrary Memorial of *our own* obligation, that we should *not be ashamed to confess the Faith of Christ crucified, and manfully to fight under his Banner against Sin, the World, and the Devil; and to continue Christ's faithful Soldiers and Servants unto our lives end.* And of the same nature are *All Rites and Ceremonies*, of mere *Humane Appointment*. For which reason, 'tis rightly added in the *third* place, that in a *Sacrament* the *outward Sign* must be such as is,

3. "*Ordained by Christ himself.*" Outward Signs have not of *themselves*, and in the nature of Things, any necessary connexion with Inward and Spiritual Advantages: But the Benefit must be annexed to the outward Signs, (not to the *Signs themselves*, as *physical* *Efficients*; but to the *worthy Use* of them, as *moral* *Conditions*;) I

Conditions;) by the *Power and Will of God*. Consequently, without *His* express Appointment and Authority, they can be but empty Signs, or, at most, accidental Assistances to remind us of *our own Duty and Obligation*. And of This nature, as I before said, are all *Rites and Ceremonies* of mere *Humane* Appointment. *Baptism*, even in the nature of the *thing itself*, would be a very proper *emblem* and *memorial* of our *obligation to moral Purity*: But 'tis merely by virtue of the *Command and Promise of God*, that 'tis efficaciously

**Luke iii. 3.** *the Baptism of Repentance for The Remission of Sins.*

4. " *As a Means whereby we receive the same, and a pledge to assure us thereof.* " The outward Signs, are *Means whereby* we receive the inward and spiritual Benefit; not in the way of *physical Efficiency*, (as I just now observed,) but in the way of *moral Qualification*. There is no Superstition whatsoever, more mischievous and destructive of True Religion; than men's imagining, that, in a

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*Sacrament,*

*Sacrament*, the inward and spiritual Benefit is necessarily and in course connected with the outward Performance: Which is the nature of a *Charm*, not of a *Religious Action*. A *Sacrament* is essentially, as every thing in Religion must be, of a *Moral Nature*. The *spiritual Benefit* is, by the Appointment of God, so annexed to the Use of the *Means*; as that every one, not who *partakes*, but who *worthily partakes* of the *outward Sign*, shall be also made Partaker of the *inward Blessing*. Baptism, if it be only *the putting away of the filth* <sup>1 Pet. iii.</sup> *of the Flesh*, a mere Ceremony or *Washing* <sup>21.</sup> of the Body; and be not followed with a Virtuous Life, producing *the Answer of a good Conscience towards God*; 'tis of no Benefit at all, to the person who receives it. And in like manner, whoever receives the *Elements of Bread and Wine*, if at the same time he *discerns not the* <sup>1 Cor. xi.</sup> *Lord's Body*, that is, if he be a profane <sup>29.</sup> and vicious person; the *Means* of Grace, are by him received to his own condemnation; and That which was designed to

2 Cor. ii.  
16.

be a *savour of Life unto Life*, becomes to Him the *savour of Death unto Death*.

Qu. How many Parts be there in a Sacrament ?

Answ. Two: The outward visible Sign, and the inward spiritual Grace.

Qu. What is the outward visible Sign, or Form in Baptism ?

Answ. Water, wherein the Person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Qu. What is the inward and spiritual Grace ?

Answ. A Death unto Sin, and a new Birth unto Righteousness: For being by Nature born in Sin, and the Children of Wrath, we are here by made the Children of Grace.

Qu. What

**Qu.** What is required of Persons to be baptized?

**Ans.** Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

AFTER declaring the *Number* of the Sacraments, and the *Nature* of a Sacrament in general, *what* it is; the Catechism proceeds to explain distinctly and *in particular*, each of the two Sacraments, *Baptism* and the *Lord's Supper*.

IN the Sacrament of *Baptism*, there is to be considered,

I. THE *Matter*: Which is "*Water*, "*wherein the person is baptized.*" Among Writers of needless curiosity, there have sometimes been started Questions concerning the *Reasons* of this Appointment, and what degree of *necessity* there is for the Use of *This Element* in particular. But all Questions of This kind, are vain and useless. The *Will* and good

Pleasure of *God*, is, in matters of *This* nature, *Reason* sufficient. Yet it deserves also to be taken notice of, that, before our Saviour's time, the *Jews* manner of admitting Profelytes, was by *baptizing* them with *Water*. And 'tis, in itself, a *natural* Emblem of Purity and Cleanness: Aptly reminding us, that as our *Bodies* are cleansed by the Washing of *Water*, so our *Souls* must be purified by the *Blood of Christ*, that is, by the application of it in the *Forgiveness of Sins* past, and in the *Answer of a good Conscience towards God* for the future; *Having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water.*

Rom. iii.  
25.

1 Pet. iii.  
21.

Heb x 22.

2. THE next thing to be considered in *This* Sacrament, is the *Form* in which we are baptized: "*In the Name of the Father, and of the Son, and of the Holy Ghost.*" By which *Form*, we make solemn Profession of our Belief, in the

Eph. iv. 6. *One God and Father of all, who is above*

1 Cor viii. 6. *All; of our Belief in the One Lord, Jesus Christ, who is the Redeemer, the Savi-*

*our*



our, and the Judge of All; and of our Belief in the One *Holy Spirit* of God, by whom God *inspired* the *Prophets* under the Old Testament, and the *Apostles* under the New. By this Form, we are baptized into the Covenant of reconciliation with God the *Almighty Father and Maker* of all things; We are *baptized into the* Rom. vi. 3. *Death of Christ, in whom we have redemp-* Col. i. 14. *tion through his blood, even the forgiveness of Sins:* We are baptized with the *Wash-* Tit. iii. 5. *ing of Regeneration and renewing of the Holy Ghost, which God our Saviour* (as ver. 4 & 6. *St Paul expresses it) hath shed on us abundantly through Jesus Christ our Saviour, and by which we are sealed unto the day of* Eph iv. 30. *Redemption.* By This Form, we dedicate ourselves solemnly to the Service and Worship of *God our Father, who created us; To the Obedience and Imitation of Christ, the Son of God, who redeemed us; And to the Direction and Guidance of the Holy Spirit, which Sanctifies us.* And accordingly all the Ancient Baptismal Creeds, in the Primitive Church, were *Paraphrases upon This Form.*



3. THE “inward and spiritual  
 “Grace” signified by the “outward  
 “visible Sign” in Baptism, is “a Death  
 “unto Sin, and a new Birth unto Righte-  
 Rom.vi.4. “ousness,” We are buried with Christ  
 by Baptism into Death, that like as Christ  
 was raised up from the dead by the Glory  
 of the Father, even so We also should walk  
 in newness of Life. In the Primitive  
 times, the manner of Baptizing, was by  
 Immersion, or dipping the whole Body in-  
 to the Water. And This Manner of do-  
 ing it, was a very significant Emblem of  
 the Dying and Rising again, referred to  
 by St Paul in the above-mentioned Simi-  
 litude. But in whatever manner the  
 outward Ceremony be performed, the  
 moral Obligation upon baptized persons is  
 still always the same. For the Baptism  
 1 Pet.iii. which saves us, is not the putting away of  
 21. the filth of the Flesh, but the Answer of a  
 good Conscience towards God. The Reason  
 of the institution, follows: “For, being  
 “by Nature born in Sin, and the children  
 “of Wrath, we are hereby made the chil-  
 “dren of Grace.” The phrase, being  
 I “by

" *by Nature children of Wrath,* " is by St Paul used only concerning idolatrous Eph. ii. 3. and vicious Men, who, before their conversion to the Belief of the Gospel, *had their conversation in times past in the Lusts of the Flesh.* It can here therefore be understood only by way of *accommodation*; that as Wicked Heathens, the *children* ver. 2. of *Disobedience*, were, upon account of their unreasonable Vices, liable in the *Highest degree*, to the *Wrath* of God; so, in *proportion*, all men, by their Frailty and Aptness to Sin, always *coming short* Rom. iii. of the *Glory of God*; and those who are <sup>23.</sup> as *innocent* as they were *born*, being still void of *Merit*; they are All of them Such, as can have no *Claim of Right* to That *Eternal Life*, that *Kingdom of everlasting Glory* and *Happiness*, which is the *Free Gift*, the *Free Promise* of God in *Christ*; and which he cannot be bound to give, but to *whom*, and upon *what Terms* and *Conditions* he himself sees fit, who is the *Alone Maker and Lord* of All, and has a *Right* to do what he pleases with his *own*.

4. THE *fourth* and *last* Particular to be considered in the Sacrament of *Baptism*, is; *what Qualifications* are requisite, in order to receive it with *Effect*. And Act. ii. 38. these are Two: "*Repentance*," and viii. 37. "*Faith*." *Repent, and be baptized*; said St *Peter* to the Jews. And: *If thou Believest with all thine heart, thou mayest*; said *Philip* to the Eunuch.

WHAT is here meant by "*Repentance*," has been fully explained in the *former* part of the Catechism, in the Exposition upon Those words, "*renouncing the Devil and all his Works, the Poms and Vanity of this wicked World, and all the sinful Lusts of the Flesh*." And what is here to be understood by "*Faith*," has likewise at large been shown *above*, in the Exposition upon the *Apostles Creed*.

ALL that remains upon This Head, is to answer an obvious *Objection*, which must here arise naturally in every one's mind. If *Repentance* and *Faith* are necessary

cessary Qualifications, to fit and prepare persons for Baptism;

**Qu.** Why then are Infants baptized, when by reason of their tender Age they cannot perform these Conditions?

**Ans.** Because they promise them both by their Sureties: Which Promise, when they come to Age, themselves are bound to perform.

*INFANTS* cannot indeed Repent, Believe, and Obey. Yet they may nevertheless be capable of being admitted into the Church of Christ by Baptism; Because they have *Innocency* which is better than *Repentance*, and of *Such* (saith our Lord himself) *is the Kingdom of Heaven*. They can also be received into Covenant on God's part, as well as the Jews were by *Circumcision*. And on their Own Part, a Promise of Faith and Repentance can be made for them by Sureties. Which Promise, they themselves (when they come

Matt. xix.  
14.

to

to Age) shall *for this Reason* be bound to take upon Themselves, because the *Conditions* are of such a nature, as it would have been their indispensable *Duty* to *perform*, though *no* such *Promise* had ever been made for them. One person indeed cannot by his *Promise* bring any *Obligation* upon Another, without his *own* Consent. But any one may ingage to *remind* Another, of such things as *That Other* was *originally obliged* to, and which would equally have been his *Duty*, though *no* such *Promise* had been made for him at all. As has at large been shown *above*, upon occasion of that *Question* at the Beginning of the Catechism, “*Dost thou not think that thou art bound to believe and to do as they have promised for thee?*”

THAT they who have been Baptized in their Infancy, may the more *solemnly* take upon themselves their Baptismal Vow; the Ceremony of *Confirmation* has been instituted. But whether they be *Confirmed*, or no; all men who make  
Profession

Profession of *Christianity*, ought to understand and consider, that, by That *Profession*, they are obliged to perform the *Conditions* undertaken at Baptism. Otherwise, their Profession is vain.

**Qu.** Why was the Sacrament of the Lord's Supper ordained?

**Ans.** For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

By the Sacrament of *Baptism*, we are *initiated* into the Profession of Christianity, and *admitted* to the Terms of the Christian Covenant. By the Sacrament of the *Lord's Supper*, we declare our *Continuance* in that Profession, and perpetually *renew* and ratify *Our part* in the Covenant of the Gospel.

IN the Account here given of the *Nature*, *End*, and *Design* of this latter Sacrament; the *first* thing supposed, is

I. AN

1. AN Acknowledgment that *Christ died for the Sins of Mankind*: The Lord's Supper was instituted for the continual Remembrance of "*the Death of Christ*." Goodness and Mercy, are indeed *essential* Perfections of God. But the *Method* wherein, and the *Terms* upon which, God will extend his Mercy and Compassion towards Sinners; this depends entirely upon the *Good Pleasure* and *Wisdom* of God. The *original Ground* of Forgiveness to Penitents, is the eternal essential *Goodness and Mercy* of our **Heavenly Father**: The *Method*, in which the *Divine Wisdom* has thought fit to manifest this Mercy, is  
 Joh.iii. 16. *by the Death of Christ. God so loved the world, that he gave his only-begotten Son, &c.*

2. THE next thing here declared, is, that the Death of Christ was a "*Sacrifice*." Instead of the Life of the Sinner, God was pleased, under the *Law*, to accept the *Sacrifices* of *Beasts*. Not  
 Heb. x. 4. *that it was possible, the Blood of Bulls and of Goats, should take away Sins*: But they were accepted as *Testimonies* of *Repentance*,

*ance*, and as *Types of Christ*. Christ was himself without Spot and sinless: And therefore his *voluntary* Offering of himself was acceptable to God, and efficacious to procure Pardon to Penitents. God's *absolute Power* and Sovereignty, *might* possibly have *pardoned Sin otherwise*: And he could not have been said to be *Unjust* in doing it. But he *might also not have pardoned it*; And there was no security, that infinite Justice and Wisdom would not think it *more proper* to punish it. The accepting of the "*Sacrifice*" of Christ upon the Cross, is an *Assurance* to Sinners, that God will *grant them Repentance* (that is, will Acts xi. 18. mercifully *allow* them the Benefit of Repentance) *unto Life*. And 'tis a Vindication, in the best and most admirable manner, of the *Wisdom* of the Supreme Governour of the Universe, in showing at the same time his *Hatred against Sin*, and his *Compassion towards Sinners*: His *Hatred against Sin*, in permitting his Son to suffer rather than *Sin* should not be *condemned in the Flesh*: And his *Compassion towards Sinners*, Rom. viii. in permitting his Son to suffer, rather <sup>3.</sup> than



than not give them *Assurance* of their Repentance being accepted. The Death of Christ therefore, was a true expiatory "*Sacrifice*" and *Satisfaction* for the Sins of the World: A *Satisfaction*, not in the way of *Equivalent*, as obliging God to forgive Sin; for then it would not be of *Grace*, and of *Free Pardon*: But it was a *Satisfaction*, as making Forgiveness *consistent* with the *Honour and Dignity* of the Divine Laws. In which Satisfaction it must always be remembered, that *vitious* and *unrighteous* persons have no part nor benefit. For as the *Prayer* and the *Sacrifice of the wicked*, is an *abomination unto the Lord*; so the "*Sacrifice*" of *Christ* himself, is neither accepted nor offered for Them. And nothing can be a greater and more pernicious *Corruption* of Christianity, than wicked Men's *relying* upon the *Merits of Christ*.

Prov.  
xxviii 9.  
xv. 8.

3. 'T IS to be observed that the Sacrament of the Lord's Supper is here declared to be a "*Remembrance*" or *Commemoration* of this *Sacrifice* of the Death of Christ,

Christ, and not a *Repetition* of the Sacrifice itself afresh. The Church of Rome teaches, that the Lord's Supper is a perpetual *Repeating* of the *Sacrifice* of Christ, an *Offering* of him *again* daily. But the Apostle expressly affirms on the contrary, that *Once in the end of the world, hath he appeared to put away Sin by the Sacrifice of Himself*; and that, having been *Once offered to bear the Sins of Many*, there remains *Now no more Offering for Sin*. And our Lord's own direction is no less express, *Do this in Remembrance of Me*; in *Commemoration* of *That One Offering*, which *hath perfected for ever them that are sanctified*. As the *Paschal Lamb* was a Solemn *Remembrance* of the Deliverance out of *Egypt*, so the Sacrament of the Lord's Supper is a Thankful *Commemoration* of the greater Redemption purchased by *Christ*. And in the *same* sense as the annual *Paschal Lamb* was for ever *The Passover*, the *passing over* of the First-born of the Israelites in *Egypt*; in the very *same* sense, is the daily *Sacramental Bread*

Heb. ix.  
26, 28.

x. 18.

Luke xxii.  
19  
Heb. x. 14.

*Bread for ever the Body of Christ offered upon the Cross.*

4. THIS Commemoration of the Sacrifice of the Death of Christ, is here declared to be "*Continual*." That is; 'Tis not a *Temporary* institution, but *Perpetual*. As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death, till he come.

5. 'TIS here worth remarking in the Last place, that the *reason* why Antient Christian Writers call the Lord's Supper frequently a *Sacrifice*, and an *unbloody Sacrifice*; is not because they imagined it to be at all *literally* a *Sacrifice*, but because it was an Act of *Christian Worship*, succeeding in the place of Jewish *Sacrifices*. By the same figure of Speech, *Praise* and *Thanksgiving* are likewise called a *Sacrifice*; and the *Bodies* of virtuous and good Christians are said to be a *Living Sacrifice*, *holy*, *acceptable unto God*; and *Charity* or *Liberality* is styled an *Odour of a sweet Smell*, a *Sacrifice acceptable*, *well-pleasing to God*. And St Paul scruples

not to affirm, that *We* Christians are *The* Circumcision, circumcised with the circumcision made without hands. Phil. iii. 3.  
Col. ii. 11.

**Qu.** What is the outward part or Sign, of the Lord's Supper ?

**Ans.** Bread and Wine, which the Lord hath commanded to be received.

If any one here inquires after the *Reason* of the appointment of *These* elements in particular ; the Answer is the same, as concerning the appointment of the Use of *Water* in Baptism ; that, in matters of This nature, the *Command* of our Lord is *Reason* sufficient. For in things of *external appointment* and *mere positive institution*, where we cannot, as in matters of *natural and moral Duty*, argue concerning the *natural reason and ground* of the Obligation, and the *original Necessity* of the thing itself ; we have nothing to do, but to *obey* the *positive Command*. God is infinitely better able than We, to judge of the *Propriety* and *Usefulness* of the

X things

things he institutes ; and it becomes us to obey, with humility and reverence. Yet This we cannot but observe, that the *breaking of the Bread* is a very *natural* Resemblance of our Lord's *Body* being *broken* for us ; and the *pouring out of the Wine*, a very apt Representation of the *shedding of his Blood*. And 'tis very remarkable, that it is *Such* a representation, as is in itself naturally significant, and yet at the same time *not apt*, in the *Matter* of it, to be abused to *Superstition*. Wherein appears a very *particular* instance of the *Wisdom* and *Goodness* of our Lord's institution. For the Vanity of Men has been strongly prone to imagine, that *Pictures* and *Images* would be useful Remembrancers of our Lord and his Passion, and proper to excite perpetual Devotion. But Experience has shown, how extremely liable to corruption such sorts of Memorials have been ; and how, instead of promoting true Devotion, they have always occasioned the most gross *Idolatries* and abominable *Superstitions*. Our Lord took wise Care to prevent this Evil, by appointing

pointing such *plain* Symbols as *Bread and Wine*, which might not easily be liable to so great an Abuse. And though the Church of *Rome* has indeed, by a wonderful and incredible corruption, abused even These *plain* and *most simple* Elements to an *Idolatrous* usage; yet this their Abuse is so much the more grossly notorious, and the more easy to be reprov'd, and with less difficulty avoided.

THERE is one thing further to be observed upon This Head; that the outward part or Sign in the Lord's Supper, is *Both* Bread and Wine. And therefore they of the Church of *Rome* are unpardonably presumptuous, in taking upon them to administer in *One kind* only. For since the *Bread* and *Wine* are *Both* of them equally significant, the one to represent his *Body*, and the other his *Blood*; And, if there was *Any* difference, the Shedding of his *Blood*, wherein consisted the Sacrifice of his *Death*, was, of the Two, the *more* necessary to be commemorated: And since our Lord *himself* administred to

1 Cor. x.  
16.

his Disciples in *Both* kinds, and expressly commanded them to *continue* so to do in Remembrance of Him: And since *St Paul* accordingly mentions the *Cup of Blessing* received by the Whole Church, as well as the *Bread broken* being administered to them: There can no Excuse be invented for with-holding *the Cup* from the people, as the Church of *Rome* has most presumptuously done. For if it be alleged, that Christ gave the *Cup* to *Priests* only, because all his *Apostles* were such; it will follow, that he gave *the Bread* also to *Priests* only: And then *Both* kinds must be with-held from the People, with the same reason as *One*.

Qu. What

**Qu.** What is the inward part, or thing signified?

**Answ.** The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

HERE, had not the Church of *Rome*, by a prodigious and incredible Superstition, taught that the Bread and Wine were *changed* into the Substance of the Body and Blood of Christ; I suppose it would never, upon reading the words of the Institution, have entred into the imagination of any person in his Senses, that they were to be understood otherwise than figuratively; any more than Christ's styling himself the *Door*, the *Vine*, or the like: Which passages no man ever misunderstood; and yet the *manner of expression* is the very same, as when he said, *This is my Body*. But when once men give themselves up to follow blindly and implicitly *Blind Guides*, or (which is still worse) Guides that are *not Blind*; there can no-



nothing be invented so *absurd*, nothing so *idolatrous*, nothing so *profane*, but may  
 2 Thess. ii. 11. by a *strong Delusion* be made a *necessary*  
 and fundamental part of Religion.

*BREAD and Wine* are the *outward and visible Signs* in the Sacrament of the Lord's Supper ; And not those outward Symbols themselves, but "*the inward part or thing signified*" by those outward Signs, is "*the Body and Blood of Christ.*" Just as, in the other Sacrament of Baptism, the *Water* and the being *immersed* therein, is not itself the *Death and Burial* either of Christ or of the person baptized, but only an Outward Sign, the inward thing signified whereby,  
 Rom. vi 4. is a *being buried with Christ unto Death.* And the Body and Blood of Christ, is "*verily and indeed taken and received by the Faithful in the Lord's Supper ;*" just as Persons *Baptized*, do *verily and indeed die and are buried with Christ.* No man ever was so absurd, as to understand the *one* literally ; and there is no more *reason* to understand the *other* so. But by *Both*, men  
 are

are intitled, if they be worthy Receivers, to the *Benefits purchased by Christ's Death*. And This participation of those Benefits, is, by a very proper *Figure* of Speech, in *One Sacrament* styled a being *buried with Christ* and *rising with him again*; and in the *Other*, the *receiving of his Body and Blood*. Which kind of Expressions ought the less to seem strange, because, even *before* the Institution of the Sacrament, our Lord styled himself the *Bread of Life*; and when he was discoursing about men's *imbibing, digesting, and practising* his Doctrine, he even *then* called it *eating his Flesh and drinking his Blood*: Joh. vi. 35. ver. 56. And long before our Saviour's coming into the World, the very *same* Phrases were used by the best Writers, and well understood by every rational Reader: *They that eat me, (says Wisdom of old,) shall yet be hungry; and they that drink me, shall yet be thirsty.* What *Perverseness* is it, to find *no difficulty* in these words, when used by the Son of *Sirach*; and to suppose the *same* Expressions infinitely *absurd* and *unintelligible* when spoken by *Our Saviour*!

**Quest.** What are the Benefits, whereof we are Partakers thereby.

**Answ.** The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

As *Impenitency* is the *Death*, and *Sins* are the *Diseases* of the Soul ; So a *Habit of Virtue* is its *Health and Life*, and *religious Acts* are its *Food and Nourishment*. They are so *naturally*, by improving and establishing men in virtuous Practice ; and they have *moreover* the Promise of procuring Blessing and Assistance from God.

SOME men, from the Remains of that Popish Notion of the *repetition* of the *Sacrifice of the Death of Christ* in the *Mass* ; deceive themselves with an Imagination, that, at the receiving of the *Sacrament* their Sins are *in course* pardoned, to the Commission of which they return *regularly* again. But This is directly

ly making *Christ the Minister of Sin*, instead of Repentance; turning the *Grace of God*, into an incouragement to *continue in Sin*; and using the *liberty of the Gospel*, for an occasion to the *Flesh*. Gal. ii. 17. Jude 4. Rom. vi. 1. Gal. v. 13.

OTHERS, without carrying this matter so far, have yet a blind, superstitious, and unintelligible notion, of a certain *Grace* or *Virtue* annexed to the *Material Elements*, or to the mere *external Participation* of them; rather after the nature of a *Charm*, than of a *religious Action*. As if, by some secret necessary connexion with the outward Elements, more than with the religious Dispositions of a virtuous Mind; spiritual Advantages were conveyed into, or operated upon, the Receiver. But This also greatly tends to hurt the true notion of Religion, and to make men mistake the principal End and Design of the Gospel of Christ.

THE true and real " *Benefits* " of men's worthily receiving the Sacrament of the Lord's Supper, are of a *moral* and *religious* nature. By *doing This* constantly and devoutly *in Remembrance of Christ*, and *showing forth the Lord's Death till he come*; we renew and confirm continually *our own* part in the Christian Covenant: We strengthen our *Faith*, by *meditating* upon the *Object*, and upon the *Grounds and Motives* of it: We increase our *Hope*, by *commemorating* thankfully the *Love* of God in Christ, and by *exhibiting* and *applying* to ourselves these *Memorials* of the *Divine Goodness and Compassion* towards Sinners: We enlarge and strengthen, by *This Communion* of Christians, that sacred Bond of universal Love, *Charity*, and Good Will, which is *the End of the Commandment*: For, *the Bread which we break, is it not the Communion of the Body of Christ*, the Communion of all the Members of Christ's Body one with another? *For we, being many, are One Bread and One Body; for we are all Partakers of That*

Luke xxii.  
19.  
1 Cor. xi.  
26.

1 Tim. i. 5.  
1 Cor. x.  
16, 17.

*That One Bread.* And by thus continually confirming *our own* part in the Christian Covenant, in obedience to our Lord's Command; we preserve to ourselves the *Assurance* of God's performing *His part* of the same Covenant, which is *the New Testament in Christ's Blood*. We intitle Luke xxii. 20. ourselves to all the *present Blessings*, which God has promised to annex to the due observation of his Ordinances. And we secure to ourselves his *continual Favour, and Acceptance* through Christ; unless by any *Viciousness* in the Course of our *Lives*, we contradict the *Professions* of our most Solemn Devotion.

Qu. What

**Qu.** What is required of them who come to the Lord's Supper?

**Answ.** To examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life: Have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death; and be in Charity with all Men.

RELIGIOUS ACTS of *Devotion*, to a *Wicked* man, are like setting in order the *Garments* upon a *dead* Body, or *watering* a Plant whose very *Roots* are *withered*. In order therefore to partake of the *Benefits* and *Blessings* promised, there are several *Conditions* or *Qualifications* requisite in the persons who *Receive* the Sacrament of the Lord's Supper.

I. THE *first* is, that "they repent  
"them truly of their former Sins:"  
That is, be truly sensible of the *Folly* and  
*Guilt* of Sin; earnestly and sincerely de-  
siring

firing Pardon of *God*, and, if any injury has been done to *Men*, asking Forgiveness also of *Them*; and making *Restitution*, where possible; and steadily resolving, *never* to return to the Practice of the same Vices again. For *without* such Repentance as This, since men have no Part in the *Death* of Christ, 'tis evident it can be to no purpose for them to partake in the solemn *Commemoration* of it.

2. THEY who, by *communicating* in this Solemn Act of religious Worship, profess to *repent them truly of their former Sins*; must, in order to secure the *Sincerity* of their Repentance, "*stedfast-ly purpose to lead a new Life*;" in the Practice of all Christian *Virtues*, in Obedience to the Commands of God, for the time to come. For otherwise, their Sorrow for what is past, is but an empty Deceit; and will do them no more real Service, than the *Death of Christ* would have been efficacious without his *Rising from the Dead*.



3. A *Third* thing requisite, is, that they “ *have a lively Faith in God’s mercy through Christ.* ” The *Hope* of Sinners, is founded wholly in the *Mercy* of God: And the *Method* of God’s Mercy, is made known to us by *Christ*: And the Holy Communion is a solemn Commemoration, of *Christ’s* assuring and sealing to us That Mercy by his Death. In order therefore to do this worthily, ’tis necessary that men firmly believe the *Mercy of God* made known to them *by Christ*; and that they carefully attend to those Conditions of *Faith, Repentance, and Amendment*, without which they cannot be Partakers of that *Mercy*.

4. THEY must have a “ *Thankful Remembrance of Christ’s Death.* ” He who believes Christ to be the *Saviour* of them that come unto God by him; as he will certainly endeavour to *qualify himself*, to be Partaker of that Salvation; so he will be very *Thankful* to God, whose *original Goodness* it was to permit and  
 Heb. vii. 25. send *his Son* to die for our Sins; and he  
 Joh. iii. 16. will

will be full of grateful Acknowledgment also to our *Saviour* himself, who willingly left the Bosom of his Father, and *lo-* Gal. ii. 20. *ved us, and gave himself for us.*

5. 'TIS absolutely necessary, in order to worthy Communion, that we "*be in Charity with all men.*" For so our Saviour expressly requires: *If thou bring thy Gift to the altar, and there remembreſt that thy Brother hath ought against thee; leave there thy Gift before the altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift.* Matt. v. 23, 24. And very reasonable it is, that we should be obliged to forgive each other our *hundred pence*, that is, light and trivial Provocations and mutual Causes of Offense; at That Time especially, when we are solemnly commemorating God's Mercy and Compassion towards us All, in forgiving us *ten thousand Talents.*

*Lastly:* 'TIS requisite, that men frequently "*examine themselves*" concerning these matters; that they be not *careless* and *negligent* in any of the fore-men-

tioned Particulars. As to the *Manner* and *Circumstances* of this Examination, we have *no Command*; and therefore ought not to fill *our selves*, or *others*, with needless *Scruples*. They who live an *habitually virtuous* Life, are *always* prepared to communicate; without any *formal* and *particular* Examination of themselves. To such as live in the *Practise* of *Any known Vice*, no *Examination whatsoever* can be of any Use, till they actually amend and reform their Manners. *Others* are to direct themselves by the Rules of *Prudence* and *Discretion*, according to their various Circumstances; Always remembering that the *End* of Religion, is  
 Tit. ii. 12. *Sobriety, Righteousness, and Godliness.*

F I N I S.

BOOKS















